

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIII.—NEW SERIES, NO. 1388.

LONDON: WEDNESDAY, JUNE 26, 1872.

PRICE { UNSTAMPED 5d.
STAMPED 5d.

CONTENTS.

ECCLESIASTICAL AFFAIRS:	
Proposed Inquiry into Church Property	657
Ecclesiastical Notes	657
Nonconformists and the Education Question	658
Germany and the Ultra-montanes	658
The Pope and the Papacy	659
The French Protestant Synod	659
Religious and Denominational News	660
COLLEGES:	
New College	660
Ashdale	661
Western College	661
Spring-hill College	662
CORRESPONDENCE:	
The Ballot Bill in the Lords	662
The Unitarians and Disestablishment	662
Schoolmasters in Germany	663
Parliamentary Summary	664
LITERATURE:	
The Gospel of St. John	671
Science and Theology	672
"Hence these Tears"	673
Recent Sermons	673
Brief Notices	673
Gleanings	674

practical, is of less importance. It has awakened less interest in the country, and, although it may obtain a larger number of votes than were given in support of the abstract resolution for disestablishment, it will not necessarily exhibit the growth of public opinion in its favour. Nevertheless, the motion, we think, is recommended by many considerations of fitness to the present time, and to the present stage of that great movement of which it may be taken as a part.

We have no reason to suppose that Government will acquiesce in the proposal about to be made. We are tolerably certain that the Conservative party will not give it their assent. We know not what may be the grounds upon which either the one or the other will base its refusal to inquire. Certainly, it might have been reasonably assumed, that both the parties in the State-Church controversy would feel it to be an advantage to obtain a most complete and accurate knowledge of existing facts in regard to the economical and financial state of the English Church. It is one of our national institutions. In its connection with the State, it belongs to the whole people of the State, in the same sense, and to the same extent, as the army, or the navy, or the two Universities. More than a generation has elapsed since any similar inquiry was undertaken, and that inquiry, as every one who knows anything of the subject is aware, was limited in its scope, and very unsatisfactorily conducted. Since then, vast changes have taken place in the circumstances and the sentiments of the English people. They have a right to insist upon a searching investigation into that side of the subject which falls most directly within the purview of the State—namely, the material resources by which the State-Church is supported. We should have thought that the most ardent friends of the Establishment would have readily concurred in the expediency of bringing before the public a well-authenticated statement illustrative of its financial position.

Perhaps it is one of the necessities of being in a false position that every step taken to maintain it is governed by the original error. Churchmen will prevent, if possible, any inspection by the Crown of the pecuniary position of their Church, not because they think that investigation must lead to an undesirable exposure, but simply because they think it would be taken as a sign of weakness in them were they to acquiesce in any proposal made by Liberationists. It is just possible, indeed, that a Royal Commission, if granted, might bring to light such an amplitude of temporal resources appropriated to the use of the Church of England as would be far beyond its need, as a spiritual institution. But it is also possible that the current ideas respecting the Church's wealth might turn out on close investigation to be an exaggerated fiction. For ourselves, we should hardly like to commit ourselves to any very pronounced view of the question, the data upon which most of our knowledge rests being of a very uncertain character. It matters little, perhaps, to the general principle at issue how the actual facts of the case may turn out when they can be accurately ascertained. But, surely, it will be best, both for the advocates of a State-Church and for those of disestablishment, that the region of facts should be placed beyond all possible dispute, and that each party

should know precisely the temporal position of the institution about which the question will be agitated for some years to come, how far, and in respect of what portion of its property, disendowment—inseparately connected as it is with disestablishment—may best be carried. What is really wanted, in the present position of the question, is more light, and the party which refuses it will place itself in a disadvantageous position in regard to the future of the great question at issue.

ECCLESIASTICAL NOTES.

This decision in the Bennett case is being discussed with remarkable energy, but not remarkable anxiety, amongst Evangelical circles. Why there should be any anxiety after the judgment of the *Record*, to the effect that nothing could have been more satisfactory, we fail to see. If the party represented by the *Record* had gained the case, we suppose that nothing could have been more unsatisfactory. People who rejoice at a defeat would, of course, have moaned if victory had come to them. Let us say, frankly, that we cannot understand the language of our Evangelical contemporaries. They are cheating themselves, because they want to cheat themselves, but they are not cheating other people. The recent judgment is the greatest blow that the Evangelical party in the Establishment has ever received. Canon Ryle says, "I ask the simple question, If you picked out of Piccadilly or Pall-mall the first twelve educated men you met, and asked them to sit down and say whether Mr. Bennett's statements about the Lord's Supper did or did not contradict the plain, obvious, common-sense meaning of the well-known rubric at the end of the Communion Service, what would their verdict be?" But the well-known rubric at the end of the Communion Service is not the only, or by any means the only, evidence as to the doctrine of the Established Church upon this subject, and if you were to submit the whole of the evidence to those educated "Piccadilly and Pall-mall" men, they might reply in a way that Canon Ryle would not like. In fact, the judgment of all "plain, obvious, and common-sense" persons has ever been that the formalities of the Establishment support Mr. Bennett's theory, and that, if there be any meaning in language, it is impossible honestly to attach any other meaning to them.

But every endeavour is being made to escape the force and effect of this judgment. Dr. Taylor, of Liverpool, has just delivered an address upon it, in which he admits "a technical defeat"; he argues that there are "important encouragements," the most important of which he summed up in the words that the Ritualists must henceforth be considered to be merely "tolerated heretics"—a position which the judgment most certainly does not warrant. Dr. Taylor, however, sees that, "notwithstanding the large amount of good" to be derived from the judgment, there is a great and grave crisis in the history of his Church. He thinks that a great impetus will be given to "Romish teachings in the Church"; but how that can be, if the Evangelicals have sustained only a "technical defeat," we do not quite understand.

Dr. McNeile is not a whit clearer. He considers that the judges have only "authenticated the true doctrines of the Church of England"—"the doctrines of those whom you are pleased to describe as the Evangelical body." And, while Dr. Taylor says that the Church crisis arises from the danger of converting the national Church into a "national Pantheon," Dr. McNeile says, "Surely the result is not an open door to the excesses of latitudinarianism." Canon Hoare, in the course of an address at Tunbridge Wells, alludes to the shock which the judgment had given to many minds, but he thought there was really no occasion for being shocked, for

Ecclesiastical Affairs.

PROPOSED INQUIRY INTO CHURCH PROPERTY.

BEFORE the issue of our next number, the motion, of which Mr. Miall has given notice, for a commission to inquire into the property and revenues of the Church of England, will, in all probability, have been discussed and decided. We say "in all probability," because we have implicit confidence in the thorough earnestness of a sufficient number of members of the House of Commons, to be tolerably certain of their making and keeping a House at the evening sitting of Tuesday next. Our readers will, of course, be aware that the proposed motion differs materially from that which was submitted to the House by the hon. member for Bradford last session, and that the circumstances under which it will be laid before Parliament are also of a very different character. Last year the question was introduced in an abstract form, to admit of a thorough discussion of the principle it involved. It came before Parliament for the first time. It occasioned considerable stir both among Nonconformists and Churchmen throughout the country. To a certain degree, it tested the professions of hon. members who had adopted the somewhat vague cry of "civil and religious liberty." It chanced, moreover, to obtain for itself a most favourable time for debate—a time when the House of Commons had not yet become jaded by the business of the session, and when the season is at its height in the metropolis, at least as it regards the seriously disposed part of the community. This year, matters have not happened quite so felicitously. The motion to be brought forward relates to a single phase only of the controversy, and that by no means the most interesting one. With great difficulty, and not till within the last week or two, it obtained a position of priority on the notice-paper for the evening mentioned. Government business will occupy the day from two till seven, and, consequently, the motion will not come on till the evening sitting at nine o'clock. The conditions, therefore, for insuring an adequately sustained debate and a division on the subject-matter of it, are not so favourable as might have been wished.

Happily, far less depends upon the success of the hon. member for Bradford this session, than was the case last year. The occasion, therefore, cannot be regarded as equally critical. The ground covered by the motion, while it is more

he thought that the effect of the judgment had been "thoroughly to establish the great, grand, Scriptural, Protestant principles of the Church of England." Well, if that be the case, the Evangelicals must be ~~endowed~~ with a peculiar power of interpreting language. Outside of that party nobody has two opinions about it. That opinion is the very reverse of the one into which the Evangelicals are casting themselves. Why not frankly and openly own a decisive defeat, rather than juggle with plain English language, and try to convert a defeat into a victory? These were the tactics of the French in the recent war, but what has come of them? Victories enough were posted about Paris; but, by-and-bye, and notwithstanding, the Parisians found themselves besieged. It seems to us that the Evangelical party are no wiser than the French Government, which received its last conquering stroke simply because it would not, earlier in the struggle, accept the facts of the situation. To mislead people, as, it seems to us, the principal members of the Evangelical party are now doing with their followers, is to court, not merely ultimate defeat, but ultimate extinction.

The meeting of the Provincial Assembly of Unitarians at Rochdale last week, and then the meeting of the Unitarian Association in London, may be taken, we suppose, to decide the question of the ecclesiastical and political tendencies of the majority of the present members of that body. The whole tendency of the discussion raised by Mr. Wicksteed—relating to which our readers will find a remarkably able and interesting letter from the Rev. F. S. Williams in another part of our paper—was in favour of the Liberation movement. The old position, or what was assumed to be the position, has turned, and henceforth it may be taken for granted, that the moral and intellectual power which is undoubtedly possessed by this body will be exercised in favour of the disestablishment movement. The dream of "comprehension" has melted away.

Mr. Purchas refuses to submit, and while he refuses, the Purchas judgment is of no effect. All the costly proceedings, which ended in his condemnation for pursuing an undoubtedly illegal course, have as yet come to nothing. Some goods—a few—have been distrained for costs, but Mr. Purchas goes on as before. His chapel is not closed, and every Sunday he may be seen making the very performance for which he was found guilty. This week, accordingly, the Privy Council Committee has been asked to deprive him of his benefice. Mr. Purchas, like Mr. Bennett, does not attend, and treats the summons with contempt. The judges hear the evidence, counsel state the facts, but the committee decline to follow up their judgment, and the case stands adjourned *sine die*. Supposing that the party had been any other than a clergyman of the Established Church in the present difficulties of that Church?

Convocation reform is still occupying attention, and the *Guardian* and Canon Ryle are, for once, found to be occupying nearly the same platform. Recognising that this is a "critical time in the history of the Church," the High Church journal has come to the conclusion that the Church must hold either something more or less than the position she has hitherto occupied. The "something more" depends, in its judgment, upon "the power of self-government," which can be obtained by a reform of Convocation. Such a reform is considered to be both "hopeful and necessary." The *Guardian* points to the fact that the Bishop of Ely has joined the movement—a bishop who had hitherto kept aloof "by fear of promoting disestablishment." This is very well, but how long will effective reform take to carry? We should reply, one year after disestablishment.

We often have large statements as to what the Established Church has done for the people in the way of popular education, but it is generally forgotten that there is a large statement on the other side. There was a meeting, last Wednesday, of diocesan inspectors and principals of Church training colleges, at which the Rev. C. Daymond, principal of Peterborough Training College, made the honest statement that "from 1839 to 1870 the State voted 9,150,000*l.* in college and school grants for England and Wales, and of this the Church received nearly four-fifths." Perhaps it would be as well to add this to the usual statements on this subject.

The French Protestant Synod is in course of session, and unfortunately has come to a division concerning "orthodoxy and heterodoxy;" but this synod does not represent all the Protestantism of France, and too much, perhaps, has been made of its proceedings. It is in union on one question—

the separation of the Church from the State. Prince Bismarck is forcing the same question on in Germany; while, in Spain, the Liberal party has adopted as one of its watchwords, "Separation of Church and State." We wonder whether Old England will be the last to free itself from the encumbrance saddled upon all Europe by the priests of the dark ages!

NONCONFORMISTS AND THE EDUCATION QUESTION.

At the summer meeting of the Leicestershire and Rutland Congregational Union, held at Lutterworth, on Monday, June 17, the following resolution on the education question was carried:—"That this union of Congregational Churches in the counties of Leicester and Rutland adopts the resolutions passed at the Nonconformist Conference at Manchester on the subject of national education; and affirms the conviction that only the secular instruction of the people can rightly come within the province of State action, or endowment, or inspection; and that all religious education should be left to voluntary action."

At the annual meeting of the Glamorgan and Carmarthen English Baptist Association, held at Cardiff, the following resolution was unanimously passed:—"That this association regards the application of public money for the purpose of religious teaching in day-schools as a violation of the principles of religious equality, and, as it has been proved already, as productive of sectarian strife and bitterness throughout the country; and records its conviction that no system of elementary education can work fairly or efficiently in this country that does not leave the religious training of the young to the voluntary zeal of the Churches."

The following resolution was unanimously adopted at the annual meeting of the Anglesea Baptist Association recently held:—"That this conference wishes to reiterate its serious objections to certain clauses of the present Elementary Education Act and its dissatisfaction with its working. It feels itself compelled to use all constitutional means for its speedy amendment, and for the establishment of a truly national system of education. It moreover pledges itself to vote for no Parliamentary candidate at the next general election except for him who will pledge to vote in the House for religious equality and for undenominational teaching, and recommends all parties connected with this association possessed of votes to do the same."

The following resolution was adopted at a meeting of the Herts and Beds Association of Baptist Churches by a large majority, after an animated discussion:—"That the thanks of the association be presented to the brethren who represented them at the late conference of Nonconformists in Manchester, and heartily approves of the principle of national education affirmed by that conference, viz., that secular instruction only should be given in board schools, and religious instruction imparted by the voluntary efforts of the Christian Church, to whom it has been divinely committed."

GERMANY AND THE ULTRAMONTANES.

Before separating the German Parliament passed the third reading of the bill against the Jesuits by 131 against 93 votes, and a motion of Deputy Voelk for the introduction of obligatory civil marriage and registration was approved by 151 against 100 votes. The former bill, which has yet to be sanctioned by the Federal Council, abolishes the convents and other establishments of the order on German soil; extends the same veto to all other orders and religious societies connected with the Jesuits, leaving the Government to determine which those societies are; and confers on the administrative authorities the right, not, indeed, to expel the Jesuits as first proposed, but to assign to them the localities where alone they may reside. This latter clause will, of course, have the same effect as expulsion. It is said that the Jesuits of Germany are already, with a view to eventualities, preparing their place of retreat. Namur, where they have one of their largest continental establishments, is to receive the greater number of them, while the remainder are to be scattered over England, Austria, and Belgium. According to another account, there will be an entire dissolution of the Jesuit order in Germany by the Pope. Speculating on the results of this conflict, the Berlin correspondent of the *Times* says:—

The blow struck will be felt by more than 300 avowed Jesuits, and perhaps 3,000 other monks and congregationalists connected with them resident in Germany. The Jesuit law will be taken as a hint by the Catholic clergy at large, that if they continue agitating in favour of anti-unity candidates for Parliament, something worse will ensue. It will serve to advise the whole ecclesiastical retinue that if the Pope goes on befriending all possible and impossible enemies of this country in preference to William I., he must expect no quarter in return. It will, further, proclaim to all whom it concerns that so long as M. Thiers collects around him the Catholic element of the universe, as he calls it, that portion of the element under German control cannot be allowed to seduce their own people and teach uneducated men to love and cherish the antagonists of their own Fatherland. The threat of the *Geneva Correspondence*—the Pope's own paper—that his holiness, if deserted by the Governments, will have to appeal to the masses, will only result in measures calculated to accelerate the day when those masses will be withdrawn from his direct influence, nor will the

shameless announcement of some Ultramontane writers in this country, that if the German Catholics are persecuted they will make common cause with foreign foes against their Protestant Emperor, tend to weaken the energy with which public enemies have been always treated at Berlin. Already, in fact, we have a Ministerial ordinance before us of much more immediate potency than the Jesuit law. By decree of the Minister of Education, the School Brothers and Sisters—a Catholic order expressly established for filling the youthful mind with the deepest Roman lore—are to be gradually dismissed from the Prussian elementary schools. They have hitherto lorded it over not a few of them in Rhine and Westphalia. Thanks to preceding Cabinets indiscriminately supporting the clergy of all denominations alike, there are at this moment more than 2,000 of these good people at work in all Prussia. As another sign of the times, the semi-official *Nord-Deutsche Zeitung* states that, the Pope's position having been entirely changed by recent dogmatic enactments and raised to absolute supremacy over kings and governments, none of his successors can be allowed to exercise even spiritual functions in Germany unless recognised by Germany. This is pretty plain speaking.

The Berlin correspondent of the *Daily Telegraph* has also some interesting remarks on the same subject. He says:—

What the issue of the struggle in Germany will be no sane person can doubt. The Roman Catholic Church is vulnerable at a score of points to the sword of a skilled and eagle-eyed fencer like Prince Bismarck, himself arrayed in armour of proof, in that he is a Protestant, directing the will of a nation whose majority is Protestant, not to say free-thinking. Fight as they may, with set teeth and stiffened sinews, the clergy can inflict no serious injury upon the German Government, because that Government has identified itself with the only abstraction for which any German cares a groat—namely, German unity. But the Government can molest the clergy in fifty ways, and so sorely as to render their position practically untenable. Where it has hitherto silently acquiesced in a variety of anomalies "growing out of" recently enunciated dogmas, it will now insist upon their abolition, and enforce its decree with all manner of pains and penalties. It may be that in its anger the Vatican may see fit to thunder out anathemas against the Sovereign of this Empire, its Chancellor, and its Parliament. Such an ill-advised step would assuredly result in the pulling down in Roman Catholicism throughout Germany proper. The Poles are not loyal enough to sacrifice their creed to their allegiance; they even now look forward hopefully to the impending contest as a possible means by which they may come to enjoy their own again. But the Germans, of whichever tribe—easy-going Bavarians; frugal, feudal Silesians; steady, serious Schwabs, industrious Badens, rollicking Unlanders, or stiff-backed Prussians—care in reality so little about faith, that if their priests get into hot water with the Government they will shrug their shoulders and say, "Thut uns Leid!" but you must get out of it the best way you can. We are all Germans now, 'Ein einig Volk von Brüdern; und wir wollen in keiner Noth uns trennen und Gefahr'; we shall stick to the Government that has made us—our right hands aiding—what we are." Every encouragement, at the same time, will be offered to the propaganda of "Acaholicism"; and it is not at all unlikely that the bulk of what has hitherto been Roman Catholic Germany will voluntarily shake off the Papal yoke as unworthy to be borne any longer by Teuton freemen.

The leaders of the party which has urged the Government to embark in an enterprise of mightier moment to the whole civilised world than any of the great wars that have convulsed our last decade, are persuaded that Germany is on the eve of achieving a second Reformation, the not far distant result of which will be the overthrow of Popery throughout Europe. They believe this to be inevitable, for many reasons; but chiefly for the reason that Popery does not and cannot keep pace with the requirements of modern civilisation. The present Pope, they aver, has succeeded in making Roman Catholicism impossible—at least in this part of the globe. It may be still good enough for South America, Spain, and a few other countries in which intellect is yet subordinate to imagination; but here, to borrow an American idiom, it is "played out." And really the state of affairs throughout Central Europe looks very much as if these sanguine Latter-Day Reformers were not without some ground for their quasi-prophetic utterances. A long residence in the Austrian Duchies and Hungary has convinced me that, so far as genuine, hearty belief on the part of the population is concerned, Roman Catholicism is on its last legs in those countries. Italy will never change her creed bodily, as England and Germany did, because she cannot be brought to think such an effort worth the trouble; but she is already free-thinking even to infidelity, and the number of her practising "Neri" decreases every year. It is believed that there are nearly two millions of sincere Roman Catholics in France out of a population of 37,000,000. There is no doubt that the Holy See has lost ground in every direction on the continent of Europe during the last quarter of a century; and that, having quarrelled irreconcilably with the most formidable foe he could possibly have picked out, his holiness is about to suffer a serious reverse in the persons of his faithful and devoted Mamelukes, the Jesuits.

Bishop Krementz, of Ermeland, in his reply to the decree of the Minister of Public Worship, in which he was commanded to obey the law of the land, declines to render the obedience demanded. The bishop says that he can only obey the law of the land when it is in accordance with the law of God. It is for the Catholic Church to decide what is the law of God, and to such belongs the excommunication pronounced by him on the two professors. That being so, he cannot, despite the Prussian law, take off the ban he has laid upon them.

A letter from Wiesbaden says:—"Another priest has just been brought to trial for intemperance of the tongue. The Catholic curé of Hofheim, in the province of Nassau, has been condemned to a

month's imprisonment, in virtue of the new law against abuses of the pulpit."

The Bavarian Government are trying to make peace with their bishops, while their bishops, gratefully responding to these advances, have discontinued their attacks, and suffer things to occur without remonstrance at Munich which their right reverend brethren at Berlin deem it a sacred duty to resent. The action of the Bavarian Government is the more severely blamed at Berlin as it supports the Pope's clever policy of opposing the State that created this odious empire, but treating its minor allies and dependents with marked leniency.

Cardinal Antonelli has addressed a highly flattering letter to the editor of the *Reichs Zeitung*, a Bonn paper of the deepest Ultramontane dye, praising him for valour evinced against the heathen.

THE POPE AND THE PAPACY.

The arrangements for the election of a new Pope on the demise of Pius IX. are exciting much attention. It is said that the College of Cardinals will repudiate any interference of the Catholic Powers, and his holiness is reported to have signed a secret Bull abolishing their veto, and authorising the cardinals present in Rome at the time of his death to elect the successor to the tiara before his interment. The *Spener Gazette* considers that in this event the victory of the Jesuits is certain, but that the validity of so uncanonical an election might probably be contested by foreign powers.

On the 19th the Pope commenced the twenty-seventh year of his Pontifical reign. Since St. Peter, to whom tradition assigns twenty-five years, there have been but three Popes (with the exception of the present), out of 258 who have lived to commence or to finish their twenty-third year of government. These were Adrian I., the Pope of Charlemagne; Pius VI., the Pope of the Directory; and Pius VII., the Pope of Napoleon I. In the Roman Catholic Church throughout the United Kingdom a *Te Deum* was sung in honour of the event, and in many cases special masses offered. The Pope received several foreign Ministers, and subsequently all the foreign deputations. His holiness begged them to pray for Constantinople, where, he said, a bad schism met with protection and support. The Pope then gave his blessing, particularly mentioning Spain, France, England, Italy, and Belgium, which he called an exceptional country.

The Pope has addressed a letter to Cardinal Antonelli, dated the 16th inst., in which his holiness deplores the approaching introduction in the Italian Parliament of a law suppressing religious bodies, and says this suppression will be prejudicial to the interests of the Church and a violation of the international law of the Catholic world. The Pope alludes to the continual encroachments upon the Pontifical authority as a violation of morality and justice, and says: "We might have spared ourselves this spectacle by seeking an asylum abroad, but motives of the highest religious interest counsel us, in the present state of things, not now to abandon our see. The world also will be convinced of the destiny reserved for the Pope and the Church by a change in the state of things providentially ordered by God. The Pope, though free, is not independent. Conflicts between the two Powers are inevitable and necessary in the interest of Catholic consciences, and the Pope's decisions will be free. The Pope does not comprehend how a reconciliation between the Papacy and the Italian Government can be seriously spoken of. The Papacy cannot submit to usurpations of its rights, and all guarantees are illusory." The Pope concludes by requesting Cardinal Antonelli to acquaint the foreign representatives at the Vatican with the state of things, and protest against acts menacing the Papacy and Catholicity. He says, "Foreign Governments cannot forget that the Pontifical throne, far from being an embarrassment for the peace and prosperity of Europe, or the greatness and independence of Italy, was ever a bond between peoples and princes, and always a centre of concord and peace. It was for Italy a source of real greatness, the guardian of her independence, and the constant defence and rampart of her liberty."

THE FRENCH PROTESTANT SYNOD.

The Synod of the Protestant Reformed Church is still in session. During one of the sittings two delegates from the English Presbyterian Church and a delegate from the Irish Presbyterian Church presented an address of sympathy. The debates between the orthodox and Liberal party were very animated. M. Athanase Coquerel strongly urged the necessity for union amongst Protestants in face of their two great enemies, Catholicism and Atheism. He pointed out that the law of God was progress, and said uniformity could not be imposed on the Liberals when the orthodox party themselves were not agreed. M. Coquerel maintained the existence of divergencies in the Gospel relative to the divinity and resurrection of Jesus Christ. The Liberals upheld the independence of the Church in its diversity, and the immense majority of the population were with them. A schism on the part of the majority in the synod would be an act of demic-Catholicism; but a schism was impossible, since the Liberals would not aid them, and would not leave the synod. The President, M. Bastie, declared it to be impossible for the two parties to remain in the same religion with different creeds and principles. If the Left (Liberals) adhered to the rigid basis of

the orthodox profession of faith, the synod could remain united, otherwise the Church would gain by separation. M. Clamageran, a Liberal, argued that true Protestantism consisted in the free interpretation of the Gospel. He said, we believe the moral fact of the resurrection of Christ, but not the material fact. M. Gachon, a Liberal member, represented to the Right the necessity for a free inquiry. He declared that schism was impossible if the populations continued to recognise the Liberals, as the pastors would never abandon them. At one of the sittings the assembly refused to hear one of the speakers, and the uproar became so great that the Moderator put on his hat and suspended the sitting.

On the 20th the debate was brought to an end, when the synod adopted by 61 votes against 45 the profession of faith proposed by Professor Bois, an orthodox member. This declaration states that the Reformed Church remains faithful to the principles of faith and liberty upon which it was founded. It proclaims the sovereign authority of the Holy Scriptures in matters of faith, salvation by faith in Jesus Christ, the only Son of God, who died for our sins, and rose again for our justification. It preserves and maintains as the basis of its teaching, worship, and discipline, the great Christian facts presented in the sacraments celebrated in religion, and the solemnities expressed in the Liturgy, particularly in the confession of sins in the creed and in the Liturgy of the Holy Communion.

It was stated in the debate that the minority represent the larger number of persons and the majority the larger number of churches, the great city congregations being only represented by as many members as the little country parishes. The minority therefore declare they will not secede, but will endeavour to secure a better representation of the faith.

On Monday the synod began a debate on the ecclesiastical reorganisation of the Reformed Church in France. The report of the committee proposes the adoption of a Presbyterian Synodal system. At the opening of the proceedings delegates from the Company of Pastors of Geneva addressed the synod, expressing the warm gratitude and attachment of the Church of Geneva towards France. The Moderator thanked the delegates and acknowledged Geneva's immense influence in strengthening and propagating Protestantism throughout the world.

MR. MIAULL'S FORTHCOMING MOTION.—At the annual meeting of the Herts and Beds Baptist Association on the 12th inst., the following resolution was unanimously adopted:—"That this association has learnt with pleasure that E. Miall, Esq., M.P., is about to propose a resolution in the House of Commons for the appointment of a royal commission to inquire into the origin, nature, and application of the endowments of the Church of England. That, as in the present position of the State Church controversy, accurate information on this point is very desirable, the association believes that all political parties may fairly be expected to give Mr. Miall their support." Resolutions of a similar tenor have been adopted by other county associations.

THE METHODIST EPISCOPALIANS AND "LAY DELEGATION."—We learn from America that the laymen who, for the first time, were admitted to the sittings of the General Conference at Brooklyn, presented an address, in which they suitably acknowledged their recognition of the gravity and responsibility of the work allotted to them as sharers in the administration of the affairs of the Supreme Court of the Church. They deprecated any separation of the so-called temporal and spiritual powers of the joint body as between its lay and clerical members. They did not enter the conference to propose any sudden or radical change in the practical machinery of the Church. They saw no tendency to divergence on doctrinal questions. They declared themselves Conservative in principle and progressive in action.

THE PURCHAS CASE.—An application was made to the Judicial Committee of the Privy Council on Saturday to deprive the Rev. J. Purchas of the perpetual curacy of St. James's Chapel, Brighton, on account of his disobedience to a monition of the court. Mr. Purchas was proceeded against for using certain vestments and for performing certain rites and ceremonies in the celebration of the Holy Communion. A sentence of one year's suspension was pronounced, to be commenced from the service of the same. The order of suspension was made on the 7th of February last, and served on Sunday, the 18th of the same month. He had, however, continued to preach and to observe the practices prohibited by the monition. It was stated that the rev. gentleman had obtained by purchase the proprietary rights of the chapel, and under all the circumstances their lordships ordered the matter to stand over *sine die* for further information.

CLOSING OF A CHURCH AT ADDISCOMBE.—The services at a somewhat well-known place of worship called St. Paul's Free Church, Addiscombe, Croydon, were brought to an abrupt termination last Sunday. The minister, Mr. Ben Oliel, stated that he closed the church in obedience to an inhibition from the Archbishop of Canterbury. In an address to the congregation, Mr. Ben Oliel referred to the peculiar circumstances under which he commenced his ministry at Addiscombe in opposition to the late archbishop. He said that all he had

hitherto done had been in compliance with the wishes of his friends and supporters, but as they had left him and placed themselves under the minister of the district he felt that he had now no alternative but to obey the inhibition. The cause of dissatisfaction among the congregation has been the change from Evangelical to High-Church doctrines and Ritualist services.

THE IRISH CATHOLIC HIERARCHY AND THE CATHOLIC LAITY.—Every day's conversation with the rising school of educated young Roman Catholics convinces me that another generation will see a great falling away from the ranks of Rome in Ireland, and that all the Ultramontane Universities in the world will not attract the intelligence of the country. Cullinan has had its day, it is now the innings of a liberal education. Hence the cardinal's bitter words against Trinity College, as the mother of "Atheism, Pantheism, Socialism, Communism, and every opinion hostile to religion and destructive of human society." Hence also his archiepiscopal lament over "the spirit of the present day, and its tendency to error," which his grace discovers in the fact "that latterly such men as Marat, Danton, Robespierre, Milton, Cromwell, and other regicides—men who abused the great talents given them by God—men of degraded morals, who rejected every principle of the true faith—have been publicly eulogised, compared with the saints of God, and proposed to the world for imitation."—*Dublin Correspondent of the Echo.*

CHURCH PROPERTY.—We have frequently heard doubts expressed whether the nature of Church property is an open question. It is emphatically affirmed that all the possessions of the Establishment are of a private character, and therefore no more admit of being debated than the estates of Lord Derby. It is an encroachment—a piece of impertinence—an instance of Radical revolutionism—an evidence of the envious spirit that covets your neighbour's goods—a proof of the disposition to take what is not your own. The answer that instantly rises up is that eminent lawyers differ from that view entirely. Sir James Mackintosh affirms, in his *Vindicta Gallica*, that "the lands of the Church possess not the most simple and indispensable requisites of property. They are not even pretended to be held for the benefit of those who enjoy them. This is the obvious criterion between private property and a pension for public service. They are inalienable, for it would not be less absurd for the priesthood to exercise such an authority over these lands than it would be for seamen to claim the property of a fleet they manned, or soldiers that of a fortress they garrisoned." Lord Brougham has declared that Church endowments possess none of the elements of private property, for the parson cannot sell them, nor transfer them, nor leave them to whom he pleases. In a speech on the Ecclesiastical Commission in 1837, Lord Melbourne said that the tithes and landed property in the hands of the clergy do not belong to them, but are a portion of the national property, and may be increased, diminished, or reapplied by the State. Discussing the Irish Land Bill in 1835, Lord Campbell distinctly declared, "It is in the power of the State, without sacrilege or injustice, to reserve any part of this property, and apply it to other purposes, when such might tend to the good of religion and for the public welfare." Whatever, then, may be the epithets and descriptions, tokens of mental exasperation, flung at Liberalists, it is clear, upon the authority of Sir James Mackintosh, Lords Brougham, Melbourne, and Campbell, that they have a perfect right to discuss the question of Church property, as forming a portion of the nation. It may be styled whatever you please, but we plant our feet on the ground taken up by some of the highest legal authorities in England.—*Bacup Times.*

Religious and Denominational News.

The Rev. A. Scott, of Debden, Essex, has accepted the cordial invitation of the Congregational church at Boxlane, Boxmoor, and will commence his ministry on the last Sunday in June.

Mr. William Oliver, M.A., of New College, London, and late of the University of Glasgow, has been appointed to a vacant professorship at the Congregational Memorial College, Brecon.

CHESHUNT COLLEGE.—We are requested to call attention to an advertisement elsewhere relative to preaching proposals on the part of the students of this college.

FOLKESTONE.—The Congregational Chapel in Tontine-street, Folkestone, was reopened last Thursday week, a new aisle and gallery having been added, affording an addition of 400 sittings.

SURREY CHAPEL BAZAAR.—The bazaar in aid of the building fund held for two days in St. George's Hall, Langham-place, and for four days last week in Surrey Chapel schoolroom, has added to the fund about a thousand pounds. Several valuable American contributions were among the articles sold.

READING.—On Wednesday evening a meeting was held in Trinity Chapel, to welcome home the Rev. W. G. Lawes, who was sent out as a missionary to the South Sea Islands from that church about twelve years ago. Mr. Alderman Andrewes presided, and in the name of the church assembling in that place, gave Mr. Lawes a hearty welcome back. The Rev. J. F. Stevenson, the Rev. T. C. Page, and the Rev. G. Colborne also addressed a few words of welcome to Mr. Lawes, who, after a

hymn had been sung, gave some account of his work in the South Sea Islands.

WESTON-SUPER-MARE.—On Monday, the 17th inst., a social meeting of the church and congregation assembling in the Congregational Chapel was held to take leave of their pastor, the Rev. R. C. Pritchett, who, after a ministerial course of thirty-two years—eighteen of which have been passed in Weston—is obliged to retire from his work in consequence of disease of the vocal and respiratory organs. The chair was taken by J. Titley, Esq., of Weston, and after prayer, offered by the Rev. C. Gammie, of Clevedon, Mr. Pritchett read a letter resigning his charge, and briefly addressed the meeting. He was followed by Mr. Griffith, the senior deacon, and the Revs. Robert Ferguson, LL.D., of London, Lambert, Hebditch and Clarke, of Bristol, and Rodway, of Weston. As a token of the affectionate esteem in which Mr. Pritchett is held, a sum of £1,200, has been raised by his numerous friends in Weston and elsewhere, and he retires from the ministry with the deep sympathy and love of all among whom he has laboured for so many years.

EDENBRIDGE.—On Tuesday last recognition services were held in the Baptist Chapel, Edenbridge, Kent, in connection with the settlement of the Rev. E. S. Ladbrook, B.A., late of Andover, and formerly of Regent's-park College. In the absence of the Rev. J. Radford Thomson, M.A., of Tunbridge Wells, the Rev. E. E. Lang, of East Grinstead, commenced the afternoon service by reading the Scriptures and prayer. The Rev. W. Barker, of Hastings, delivered an address on the Constitution of a Christian Church. Statements were made on behalf of the church and by the pastor. The Rev. B. Preese, of Poplar, offered the recognition prayer. The Rev. Jas. Angus, D.D., M.R.A.S., delivered an impressive charge to the pastor. The hymns were announced by the Rev. W. Usher, of Redhill, and the service was also attended by Messrs. Bailey and Shepherd, from the College, Regent's-park. In the evening an eloquent sermon was preached by the Rev. W. Landels, D.D., of London, to a most attentive audience. Between the services a large company took tea in the British School. Throughout the day the congregations were good.

Colleges.

NEW COLLEGE.

The close of the session at this college, and its twenty-second anniversary, were celebrated on Friday evening, by a meeting of the subscribers and friends of the institution, who assembled in the spacious rooms of the college, Finchley New-road. A large number of ladies and gentlemen assembled to do honour to the principal and the professors, and to afford encouragement to the students who are about to take their departure from the scene of preparation to enter on their labours in the ministry. The occasion was rendered more than usually interesting from the fact that the Rev. Dr. Halley, the principal, and Mr. Godwin, an old professor, were known to be about to retire from the field in which they have worked for so many years, to enjoy the repose they have so well earned, leaving to their successors an institution carrying on its operations vigorously and successfully, with every prospect of future usefulness. There was in the gathering, also, another element of unusual occurrence, which added to the interest taken in the work of the college, for in the course of the evening it was made known to those not already acquainted with the fact, that negotiations had been going on between the council of the college and the council of Spring Hill College, for a closer bond of union, not quite an amalgamation, but a common working in some respects which might lead to even greater efficiency in the two colleges, and though nothing practical has resulted from the negotiations so far, there has been a lively feeling of sympathy evoked on both sides, which augurs well for the future when the proper time arrives for practical proposals.

There was the usual enjoyable hour allowed for tea, which gave an opportunity of social intercourse between the college officials and students and their friends, and the renewing of old acquaintances, or the formation of new ones; after which the twenty-second annual meeting was held in the spacious library, and once more the principal, professors, and the council gave an account of their stewardship to the subscribers and friends. On the table were a large number of books for distribution to the students leaving the college, and which had been provided as usual out of the Selwyn Fund for that purpose. A roll of certificates of honour was conspicuous on the table of the Secretary (the Rev. W. Farrer).

All the officers of the college, except Mr. Godwin (who was unavoidably absent), were present; and we noticed amongst the prominent supporters of New College, the Revs. T. W. Aveling, T. Binney, C. Dukes, J. C. Harrison, Dr. Raleigh, Dr. Stoughton, N. Jennings, Dr. Kennedy, Dr. Wardlaw, Rev. W. Orr, Rev. W. Roberts, Rev. P. J. Turquand, Messrs. C. E. Mudie, J. A. Baynes, H. Spicer, son and jun., G. W. Stevenson, G. F. Dickinson, C. Latham, H. Wright, and Septimus P. Moore. Amongst the visitors were the Revs. J. B. French, T. Jeffreys, W. P. Lyon, J. Viney, Dr. Young, P. Strutt, W. Tyler, A. McMillan, S. Marsh, S. W. McAll, R. D. Wilson, G. W. Conder, &c. Most of the students were also

present, there being one or two exceptions, however, in the cause of those studying for some examinations for honours about to be held.

The chair was taken, as previously announced, by the Rev. Mr. BINNEY, who was supported by the Rev. Dr. Halley on one side and the Rev. Professor Newth on the other. The other professors were also in close proximity to the chairman.

The proceedings commenced by singing, and by prayer offered up the Rev. Dr. Raleigh.

The venerable CHAIRMAN abstained from any introductory remarks, but called at once on the Rev. Dr. Halley to summon to the table the student who had been thought most worthy to read an essay on the occasion.

The Rev. Dr. HALLEY rose and looked round the room, and not seeing the chosen essayist, said—"Will he make his appearance?" There was some laughter at this apparent break in the proceedings, but in a moment a student rose up in the midst of the audience, and the Rev. Doctor invited him to the table where the chairman sat. He was received with very cordial applause, and modestly, but with sufficient self-confidence, took his place, and produced a scroll of paper from his pocket. This was his essay on "John Knox"; but before he read it, the Rev. Dr. Halley explained that this year the competition for the prize essay had been extremely close and severe; so much so that there were many essays in which ordinary years might have been thought worthy of a prize, "and would have obtained it now," added the Doctor, raising a laugh, "if there had not been something a little better." Two of the essays were so nearly alike in merit that the judges were much puzzled to decide between them, and at last they cut the Gordian knot by dividing the first prize between Mr. Walter F. Adeney, M.A., and Mr. Matthew Robertson, D.Sc., B.A. Following closely in order of merit for other essays came Mr. James Edward Flower, M.A., Mr. Alfred Cave, B.A., and others. "We did not suppose you would like all these essays read," naively remarked the Doctor, causing a smile among his audience, "although they are all well worth hearing; but we have selected Mr. Adeney's essay, not because it was better than Dr. Robertson's, but because we thought it would be more popular."

Mr. ADENEY then read his essay, which occupied some forty minutes, and was delivered in a clear voice, with very good emphasis. He sketched boldly the times in which John Knox lived, and declared that the altered state of society and thought now caused a prejudicial opinion often to be formed of him. He divided the biographical sketch into three parts—Knox's seclusion and self-development; his exile and hardships; and his active public life in Scotland. In conclusion, he declared him one of Scotland's national heroes—the Elijah of the Reformation—leaving an unmistakeable mark on the present society of England.

At the conclusion of the essay, which was frequently applauded, the Rev. Dr. HALLEY stated that one student had been excluded from competition because his essay had been received too late. He referred to Mr. Oliver's. "The delay arose," said Dr. Halley, "because Mr. Newth is one of those wonderfully old-fashioned people who has not got a letter-box at his door," a remark which caused a good deal of merriment at the professor's expense; "but another student," the doctor went on to say, "more acute, finding the same impediment at Mr. Newth's, dropped his essay into Mr. Farrer's letter-box, and so was in time." The acuteness of this student was recognised by the applause of the audience.

The business part of the proceedings now commenced. Mr. Farrer read the annual report, a lengthy but most interesting and encouraging document, only the pith of which we can here record. It pointed out that the college work was chiefly traceable in the after life of the students, and that usually college life itself went on in a somewhat monotonous manner. Now and then, however, eventful changes occurred in officials and so forth, and this was the phase which now affected the new college operations. Before touching upon those changes, the report then proceeded to state that the students reassembled after the recess on Friday, September 30. Thirty-eight students of the previous session returned; one was absent through illness; six, including one missionary student, were newly admitted. A candidate from Australia was received for special reasons in April. Three lay students had attended the classes. The whole number for the session on the books of the college has thus been forty-nine. Two students matriculated last June in the University of London. Three, in July, passed the B.A. examination in the same university; one of whom obtained honours in English. Mr. Frederick Wilkins Aveling obtained the degree of M.A. in Moral and Intellectual Philosophy. The Bennett-King scholarship has been awarded to Mr. Frederick Walter Clarke. Eleven students have accepted ministerial engagements since the last annual meeting. Mr. David Young, B.A., has become pastor at Morpeth; Mr. John Rhenius Clarkson, B.A., at Ongar; Mr. George Stocks Ordish, at Little Lever, near Bolton; and Mr. Edward Walker at Andover; while Mr. George Alexander Christie, M.A., has been appointed assistant professor at Cheshunt College. Of those now completing their course, Mr. Jonathan Calvert takes the oversight of the new Congregational church at St. Clement's, Ipswich; Mr. Alfred Cave, B.A., has accepted an invitation to Great Berkhamstead; Mr. James Edward Flower, M.A., to Basingstoke; Mr. William Henry Jackson to Bassingbourn; Dr. Matthew Robert-

son, D.Sc., B.A., to Cambridge, and Mr. William Oliver, M.A., has been elected to a tutorship in Brecon College. Of the other four now leaving, two or three are filling engagements which will probably lead to their settlement in the ministry. There had been but few changes, the report went on to say, in the preaching and mission stations, but that department of the work was maintained in full activity with encouraging results. The chapel debt at Chalfont St. Giles was cleared off at Christ mas. Billingshurst, in Sussex, was the centre of a group of four or five villages sadly in need of evangelical efforts. Redbourne and Wolverton had been taken up as new stations by the Students' Preaching Stations Committee; and the chapel at Crackley was about to be thoroughly fitted and repaired. The report next referred to the income and expenditure for the year which had nearly balanced. The congregational collections have improved—almost doubled in fact. Another donation of £50. had been contributed by Berman's trustees; and one of £100. by the late Mr. Thomas Alers Hankey. The amount received from the executors of the late Rev. John Bunter, of Tulse Hill (who bequeathed to the college one-third of the residue of his personal estate), after deducting expenses, has been £664. 17s. 6d.; out of this the balance due last year to the treasurer had been paid, and a balance of £200. carried forward to next year. The subscriptions for the year, owing to deaths and removals, have fallen rather below the average. The final instalment of the residue of Mr. Constable's personal estate has been received. The sum of £332. consols had been transferred to the college by order of the Court of Chancery, which (after deduction of a payment for legacy duty), had been added to the permanent funded property of the college. The report then referred to the resignations of Dr. Halley, the principal, and of Professor Godwin, on account of advancing age. The council having gravely considered the subject, passed the following resolutions, which, though lengthy, we feel bound to give, more especially as resolutions were afterwards passed by the meeting in almost identical terms.

The Council of New College having reconsidered the letter addressed to them by the Rev. Dr. Halley, tendering his resignation, resolve,—

First, that while they feel they have no alternative but to accept their friend's resignation, they do so, on some accounts, with pain and reluctance; at the same time they do it, heartily congratulating Dr. Halley himself on having been so long permitted to till in the Master's service, and having been enabled to do it so successfully. Although there was a considerable interval during which he was separated from all connection with any London collegiate institution, and filled a large and important sphere of pastoral duty at a distance from the metropolis, they cannot but remember his former labours in one of the associated institutions which New College includes and represents; and they rejoice to know that many of his former students have for years been occupying positions of great usefulness in the church. During the fifteen years in which he has been in immediate connection with the council, as principal of New College, he has enjoyed their entire confidence, and been, as a professor, devoted and successful. Now that he feels it no longer possible to continue his labours from advancing years, the council, in looking forward to his retirement, beg to assure him of their high respect—a respect inspired by their knowledge and appreciation of his learning, talents, character, and work. They will never cease to desire for him the enjoyment of that repose which he has so well won, brightened by the tranquillising and animating influence of that "blessed hope" which, as a Christian and a minister, true and faithful to the Master he has endeavoured to serve, he may be permitted humbly yet confidently to cherish.

Second, that as, on the ground of Dr. Halley's well-known name and eminent services, his several publications expository of our principles or illustrative of our history, his influence and reputation as a preacher, and that the 11th of June next will be the fiftieth anniversary of his ordination, some of the friends of Dr. Halley intend, in prospect of the time mentioned, to provide a pecuniary testimonial to be then presented to him. It is resolved that the council, as such, head the list of subscription by a sum equal to a year's salary—£500.—knowing that this will be the most agreeable form of any pecuniary expression of regard and acknowledgment of his services which the council can accord to him, while as individuals they will be prepared to join in doing honour to one so worthy of it by personal contributions.

(Applause.)

The Council of New College having received and considered the letter of the Rev. J. H. Godwin, addressed to them through the chairman, resolve,—

That, recognising the sufficiency of the grounds on which Professor Godwin expressed his willingness to be relieved from his official duties, the council accepts his offer of resignation, and will forthwith endeavour to make such arrangements as may give it effect. In thus resolving they cannot but sensibly feel that there is something peculiarly affecting in contemplating the severance of a connection which has existed without interruption for thirty-three years. In anticipating what, all things considered, they regard as inevitable, the council would desire to convey to Mr. Godwin the assurance of the high respect they have uniformly entertained for his Christian character, his conciliatory manners and social excellence. They have reason to know that during his long period of service, successive generations of students have gone forth who not only at the close of their course have acknowledged with gratitude the advantages derived from his instruction, but who continue to testify to their increased appreciation of those advantages as the demands of active ministerial life revealed to them their practical use.

The council sympathises with Mr. Godwin in that decay of vigour which, as the result of past bodily affliction, becomes more felt and apparent with the advance of years. While they assure him of their earnest prayers for his enjoyment of Divine support and consolation in his anticipated relinquishment of his

official duties, they cannot but express the hope that it may yet, by the product of his pen, do good service to the cause of holiness and truth. Considering the long period during which he has diligently devoted his time, strength, talents, and acquisitions to the interests of the New College, the council resolve that an annuity of two hundred pounds, to be paid quarterly, be awarded to him for his natural life.

(Applause.) The report then referred to the changes which these retirements had necessitated. The council determined to terminate the official relation to the college of the lecturer on chemistry and physiology : and, considering how best to carry on the work, they were led to entertain the question whether, in order to promote the increased efficiency of the Nonconformist collegiate system, in respect both to general culture and direct preparation for the Christian ministry, some junction or association might not be formed between Spring Hill College and New College, by which, without amalgamation, the interests of both might be largely promoted. A deputation of the council visited Spring Hill College, and a conference was held at Birmingham on Monday last, when the question was frankly discussed, and left for further consideration. At the anniversary of Spring Hill College, on the following day, there was an expression of interest in the proposed association of the two colleges. The council could not make their whole permanent arrangements in time for next session, but they had induced Professor Newth to accept the office of principal, and with it the Greek chair, in place of the classical professorship. This announcement in the report was received with an appropriate demonstration of cordial satisfaction. The report added that the temporary arrangements include the following :—Preaching and pastoral theology, Rev. Thomas Binney—(applause)—theology proper, Rev. Dr. Stoughton and Rev. Dr. Kennedy, jointly ; logic, mental and moral philosophy, Rev. J. Radford Thomson, M.A. ; English language and literature, Rev. Llewelyn D. Bevan, LL.B. For the other classes—classics and natural science—the council hoped to obtain the services of gentlemen well qualified. All the above-named had accepted the duties except Dr. Kennedy, who still had the matter under consideration.

When the report had been read, the Rev. Dr. Halley as the Principal, and Professors Newth and Venner stated the courses through which the various classes had passed, and the degree of merit obtained by the pupils. Professor Venner was especially applauded by the students when he made his statement, being very popular at the college.

The CHAIRMAN then distributed the certificates of honour, each student advancing to the table and receiving the parchment from the venerable gentleman's hands. The following is a list of the successful takers of the certificates :—

CERTIFICATES OF HONOUR, 1872.

Senior Theological Year :—Walter Fred. Adeney, M.A., Thomas George Rogers, Henry Barron.

Second Theological Year :—William Henry Burgoynes, John Preston, Charles David Helm, Thomas Insell, George B. Stattworthy.

First Theological Year :—James Gregory, John Flavel Munro, Burgess Wilkinson, Daniel Amos, Nathaniel Amos Bonch.

Third Literary Year :—Henry Wells, Robert M. Willifor.

Second Literary Year (Bennet-King Scholarship) :—Frederick Walker Clarke, John William Richards, Alfred Kluft.

First Literary Year :—Henry Irving, Herbert James Goffin, Christopher A. Lyons, Edward A. Hytch.

Lay Student (Classics and Mathematics) :—Edward Parkinson.

Mr. FARRER then read the statement of accounts, with results already stated in the report.

The report was then adopted on the motion of the Rev. J. C. HARRISON, seconded by Mr. HENRY SPICER, jun., and appended to that resolution was an expression of fraternal sympathy with the authorities of Spring Hill College. The former gentleman touched upon most of the subjects dealt with in the report. He dwelt on the importance at the present time of paying special attention to the education of young men for the ministry, and congratulated the subscribers on the good account given by the professors of the students during the past year. He alluded also with satisfaction to the calls which so many of the students had received to enter at once on spheres of usefulness, and offered them the best wishes of the meeting for their success. Regarding the proposed association with Spring Hill College, he declared that it would be an honour to both colleges if the contemplated arrangement could be carried out. He then alluded in very feeling and appropriate terms to the resignation of Dr. Halley and Mr. Godwin. His acquaintance with Dr. Halley began when the Doctor examined him in Greek and Latin, and as the Doctor made a good report, he began to hold him in estimation—(laughter)—and on far higher grounds since he had held him in greater estimation. (Hear, hear.) Mr. Godwin he numbered among his personal friends. He had studied the New Testament with him, and was always impressed with the deep earnest spiritual tone which pervaded their intercourse. Alluding to the new appointments, he congratulated the chairman that he could now address him as Professor Binney—("Hear, hear," and laughter)—and paid a compliment to the rev. gentleman's pulpit teaching ; and he concluded by eulogising the merits of the other professors who will conduct the studies in the next session.

Mr. SPICER, on his part, chiefly referred to the enormous quantity of work which had been got through by the students during the session just

closed, and to the satisfaction which all must feel at the appointments taken by the students, which was the highest testimony that could be had of the value put upon the teaching of the college. He also spoke of the cordiality with which the proposal with regard to Spring Hill College had been received at Spring Hill by the authorities there ; and prognosticated good results, even though nothing practical came of the negotiations. In reference to the retirement of the Principal and Mr. Godwin, he added that they had left the college in a position second to no other time in its history—never had the scholarship or the preaching power of the students been higher than at present. (Applause.)

The CHAIRMAN here corrected an omission in the report by the announcement that though Dr. Halley and Mr. Godwin retired from active connection with the duties of the college, they would still be connected with it as honorary professors—a remark which elicited much cheering.

The resolution was then adopted.

The Rev. T. W. AVELING and the Rev. P. TURQUAND then moved and seconded resolutions in reference to the retirement of the Rev. Dr. Halley and Mr. Godwin to the same effect as the resolutions given above as having been passed by the council. The Rev. T. W. Aveling spoke chiefly to the resolution referring to Dr. Halley, as he claimed to be one of his oldest students. He spoke of the rev. Doctor as a veteran warrior retiring from the battle with his escutcheon untarnished, all the blows he had received being on the front of his shield and none behind. The simile, which was well worked out, seemed to catch the feeling of the meeting, and was much applauded. He then proceeded to refer to Dr. Halley as a teacher, a preacher, and a writer, known almost as well on the other side of the Atlantic as in this country ; and to the reverence paid to his character by all with whom he came in contact. He traced in glowing words the career of Dr. Halley from Homerton as a student, to Highbury as a principal, up to his connection with New College, offered a deserved tribute to his fidelity to the principles of Evangelical religion, and to the manner in which he had upheld Protestant Nonconformity against all attempts at abandonment by the world and a dominant Church. This latter observation was cheered again and again by the audience. It was not unfitting, the speaker proceeded to say, that at the age of seventy-six Dr. Halley should be relieved of the further obligation to labour which the retention of his post as principal would compel. Age, he added, ~~that~~ with decent grace upon his brow, and worthily became his silvery locks ; and he retired with the respect of multitudes of Christian people who had known him and acted with him. This panegyric, pronounced in well-turned phrases, without falsehood, was listened to with enrapt attention, and broken only occasionally by applause which could not be suppressed. The rev. Doctor was evidently much affected at the words spoken in his praise.

The Rev. P. J. TURQUAND commenced by a digression from the immediate subject of his resolution to that of Dr. Halley's retirement. He spoke of him in equal terms of praise to the former speaker, and related an anecdote of a conversation in a railway-carriage, wherein one of the party declared that Dr. Halley was "one of the most complete men he had ever known." (Cheers.) Then, referring to Mr. Godwin, he spoke of him as professor at Highbury when he (Mr. Turquand) was a student at Homerton ; of the esteem in which the students at Highbury held him, and of the advantage he had since enjoyed in consulting Mr. Godwin's published works. His fame preceded his entrance into New College, where he was in as high favour with the students as he had formerly been at Highbury. (Cheers.) The speaker next referred to the classes Mr. Godwin had conducted at New College, and especially to the Greek Testament class, bearing testimony to the value of his teaching on the Gospel of St. John and the Epistle to the Romans and Hebrews. The effect they produced he showed by an anecdote which created considerable laughter—one of the students had said after attending the course, "I never understood Romans before, but when I listen to him I do think there was something in the Apostle Paul after all." And certainly Mr. Godwin did make the New Testament more luminous, and interesting, and holy, and divine to the students than it had ever appeared to them before. (Applause.) Mr. Godwin did much to put the Bible in its proper place amongst the studies of the college. (Hear, hear.) He taught the students to pursue their studies with a reverent mind ; no flippancy ever characterised his speech ; he taught them boldness to follow their own convictions to their legitimate results ; and he (Mr. Turquand) had learned from him courage to make those convictions known as men were able to bear them.

The Rev. S. MARSH (Sydenham), as a student under Mr. Godwin, wished to bear his testimony to the benefit he had derived from his teaching. The Rev. Professor NEWTH bore testimony to the cordial relationship ever existing between Dr. Halley, Mr. Godwin, and the other authorities of the college, and expressed his deep gratitude for all the kindness he had received from both of them, concurring heartily in every word that had been uttered in admiration of their ability and characters.

The Rev. Professor NENNER and the Rev. G. W. CONDER cordially agreed with the observations of former speakers.

The resolutions were passed with acclamation, and the CHAIRMAN suitably conveyed the vote to

Dr. HALLEY, who expressed his inability at that moment to return thanks in a suitable manner, but hoped to do so on some early occasion. He shook hands with the chairman, and begged that that might be taken for shaking hands with all his kind friends round. He desired now to say one word, that he joined in all that had been said about his friend Mr. Godwin. "As regards myself," concluded the Doctor, "I am afraid you have overdone it to-night." (Applause and laughter.)

The CHAIRMAN then said the books on the table were for the following students, who would, he was quite sure, at that late hour, forego any formal presentation :—

BOOKS FROM SELWYN FUND.

Walter Frederick Adeney, M.A., Matthew Robertson, D.Sc., B.A.—equal, 15*l.* worth each.

Henry Barron, Jonathan Calvert, Alfred Cave, B.A., James Edward Flower, M.A., William Henry Jackson, John Foster Lephine, William Oliver, M.A., Thomas George Rogers—equal, 10*l.* worth each.

On the motion of Mr. C. E. Mudie, seconded by the Rev. Dr. Wilson, the council for the ensuing year were named.

On the motion of Mr. Stevenson, seconded by the Rev. Dr. Wardlaw, the cordial thanks of the meeting were presented to Charles Latham, Esq., and Edwin J. Carter, Esq., for their services as auditors of the college accounts for the past year ; and Frederick Appleford, Esq., Thomas Bamford, Esq., and Edwin J. Carter, Esq., were requested to accept the office of auditors for the year now commencing.

The vote of thanks was then given to the CHAIRMAN, who expressed the deep interest he felt in the institution ; and added jocularly, that it was rather ridiculous to talk of "Professor" Binney—that was going a little too far—(laughter)—but he was quite willing to do what little service he could during next session until some permanent arrangements could be made. (Applause.)

A GENTLEMAN asked whether the old students might come and hear Dr. Binney. The CHAIRMAN :—"They can come now and then, and take the chair." (Applause.) The proceedings, which throughout were of a most interesting and at times of a touching character, then terminated with the Doxology and Benediction.

AIREDALE.

The annual meeting of the constituents of Airedale College was held in the library of the institution on the 19th inst. There was a good attendance of the subscribers and others, and Mr. Titus Salt was called on to preside. The meeting having been opened with prayer, Mr. Thomas Skyrme, the senior student, read an essay on "The Divinity of Christ." The Rev. S. Dyson, the secretary, then read the annual report, which stated that six students had been admitted during the year, and five had left or were about to leave to enter upon the work of the ministry. The number of students in the college during the year had been nineteen. The report then indicated the nature of the studies through which the different classes had passed, and referred to the donation of 1,000*l.* to the funds of the institution left by the late Sir Francis Crossley. The chairman, as treasurer, said that the income for the year up to the present was 1,023*l.* More had to come in. If they could make both ends meet they would only just manage it, but he was afraid that this year they would have a balance on the wrong side. The reports of the examiners of the students were then read, and from each of them it appeared that the progress made was very satisfactory. Mr. Salt having to leave, Mr. Yates took the chair. The adoption of the report was moved by the Rev. David Jones, and seconded by Mr. John Hill. After the customary votes of thanks, Dr. Fraser said the popularity of the preaching had not fallen off, and the services of the students were still appreciated. They had during the year supplied 500 places of worship and preached about 1,000 sermons. (Hear, hear.) Some conversation then ensued relative to the amalgamation with Rotherham College, from which it appeared that there was an eligible site at Heaton, but that the price asked was exorbitant, and that Sir Titus Salt had offered a good site at Saltaire on reasonable terms. A general opinion was expressed that the amalgamation would eventually be carried out, and the joint committee were thanked, and requested to complete their labours as soon as possible. This closed the proceedings.

WESTERN COLLEGE.

The annual meeting of the friends of the Western College, Plymouth, was held on Wednesday, at Union Chapel, Courtenay-street, Mr. ALEXANDER HUBARD presiding. There was a moderate attendance. The Chairman in his opening remarks regretted that the income for the year had not equalled the expenditure, and the collections received from the churches in the Western district fell very far short of what they ought to be. The Rev. Professor CHARLTON, in the absence of the hon. secretary, Mr. Alfred Rooker, read the annual report, which stated that the past session opened with seventeen students, of whom fifteen were already in the college in continuation of their curriculum, and two were then received. In addition to the usual studies in the theological and philosophical departments, the competitors for the annual Harris prize had written essays on "The history of the dogma of Papal Infallibility in the Roman Catholic Church." In addition to college work, the students had been engaged in frequent preaching on the

Lord's day, as their services had been required, in Plymouth, Devonport, and many towns and villages in Devon and Cornwall. During the past session they had conducted 950 public services, of which 277 had been wholly gratuitous. Besides these there were other voluntary and very earnest labours of the students, more particularly in certain villages of South Devon. The income for the past year had been, including two special donations, £1,146, and the expenditure, £1,175, thus increasing the debt to £94.

The Rev. W. WHITLEY moved, and the Rev. J. WOOD seconded the adoption of the report. The Rev. CHARLES WILSON moved—

That in view of the increased demand arising from the special character and claims of the present times for an educated as well as an earnest ministry, this meeting desires to recognise the need of strenuous and unceasing efforts to maintain our collegiate institutions.

After speaking highly of the services the students rendered to the Congregational Churches in the neighbourhood by their holding services when required, and expressing a hope that the funds would soon be increased, Mr. Wilson said the orthodoxy of the students of the Western College stood very well before the country, and no objection had been taken to the kind of teaching given in the institution. The movement was going on among their churches for an educated ministry, and as Congregationalists they had a reputation in this respect to maintain; as their fathers were scholarly men, and they did not look back to an ignorant ministry. The collegiate system, if carried out, would demand more generous help and they ought to look for this. They had only about 450 yearly from the Congregational Churches in the Western district for the Western College, which had done so much work for the Church of Christ. If the churches subscribed only 600L a year the college would be able to be carried on free from anxiety.

Mr. E. STRAKER, of Tavistock, seconded the motion. The motion was carried after a few words from the Mayor of Plymouth in support of it. On the motion of the Rev. C. J. PALMER, seconded by the Rev. W. JOYCE, of Tavistock, the ministers who had consented to inspect the papers and to report upon the half-yearly examination of the students, and the officers, were thanked, and the committee were reappointed. The Rev. F. E. ANTHONY moved, Mr. T. E. PARSON seconded, and Mr. J. SHELLEY supported, a vote of thanks to the Rev. Donald Fraser, D.D., for consenting to address the students, and to preach the annual sermon. This was unanimously carried, and Mr. Hubbard having been thanked for presiding, Dr. FRASER proceeded with his address, which was listened to with much interest and attention.

SPRING-HILL COLLEGE.

The thirty-third anniversary meeting of this institution was held on Tuesday, the Rev. F. Stephens presiding. The treasurer's account, read by Mr. Kepp, showed that the total receipts for the year (including 127L the result of congregational collections) amounted to 2,264L 11s. 11d.; the expenditure was in excess of the receipts to the extent of about 21L. The Rev. M. Johnson read the report of the committee, which stated that there were nineteen students on the roll, some of whom had left for pastoral charges. Four students had been received on probation. The library had been greatly enriched by a donation of 627 volumes from Mr. Thos. Smith James, of Edgbaston. The year now closing had occasioned the committee much anxiety about the permanence of the professorial staff. In spring Dr. Simon received an invitation to the pastorate of the church of Clapton Park, London, and more recently Dr. Deane received an invitation; the acceptance would have removed him from the college. The committee concluded their report with the renewed pressure of the obligation on pastors and churches so to magnify the office and work of the Christian ministry that it might stand forth again in all the impressive sublimity with which it was invested by the command of the Lord Jesus Christ, and by the spirit of its fulfilment by Apostles and their contemporaries. The reports of the principal (Dr. Simon), professors, and examiners, were then read. The Rev. THOS. ANTHONY, of the Moseley-road Chapel, moved the adoption of the several reports. Mr. S. DICKINSON, in seconding, generously expressed sympathy with the plan of offering prizes, and promised a personal contribution for this. It was supported by the Rev. WATSON SMITH, and carried. The Rev. E. H. DELF moved, and Professor MAKIE seconded a vote of thanks to the treasurers, and Dr. SIMON moved, and the Rev. A. MACKENNAL, of Leicester, seconded, a similar vote to Mr. T. Smith for his valuable donation of books. On the motion of Mr. R. W. DALE, M.A., seconded by Mr. COOPER, and supported by Mr. HENRY SPICER, jun., of New College, the following resolution was adopted.

That this meeting has heard with much interest that communications have been opened between the Council of New College, London, and the Committee of Spring-hill College, raising the question whether it is possible for any arrangement to be made under which each college, retaining its separate existence, they may yet co-operate in promoting the great ends for which they were founded. This meeting cannot refrain from expressing its gratification at the manner in which the committee and trustees of Spring-hill have put themselves into communication with each other thereon, and feeling aware of the difficulty the whole question involves, it confidently remits it for the mature consideration of the committee to be appointed this day. And this meeting eagerly seizes the present opportunity of exchanging with New College the most fraternal respect, and of offering the heartiest wishes for its prosperity year by year, whether in formal association with Spring-hill or not. In the course of his remarks Mr. Dale said that

what they wanted to learn was whether by any kind of federation they could secure such a distribution among their professors and others, as should enable them to give longer time to the preparation of the set of subjects with which they were entrusted. It was simply impossible for any professor to get up the same amount of enthusiasm if he had half a dozen subjects to deal with as if he had to lecture upon one only; and votes of thanks to the examiners, moved by Mr. G. Baines, of Leicester, and seconded by Mr. Naylor, of Kidderminster, and to the Chairman, brought the proceedings to a close.

In the evening the Rev. A. Mackenral, of Leicester, delivered an address to the students. The subject—Christian persuasiveness—was treated with singular beauty and the highest spiritual power. The company dispersed, exchanging hearty congratulations on all the proceedings of the day.

Correspondence.

THE BALLOT BILL IN THE LORDS.

To the Editor of the Nonconformist.

SIR,—Forgive me when I say that your remarks on the House of Lords and the Ballot Bill contained in the last issue of the *Nonconformist* are calculated to excite uneasiness, not to say alarm, in the minds of the supporters of the Liberal cause. With all that you say respecting the optional ballot I quite agree. There can be but one opinion about it. The bill is not only made impossible, but unworkable. The optional ballot is not to be thought of for a moment, and therefore to be dismissed from any further consideration. The doubtful portion of your remarks is when you speak of the proposed scrutiny clause being very likely to be conceded "as an equivalent" for the surrender of the optional ballot. I am loath to believe you seriously entertain such a belief, much less that you approve (the tone of the paragraph will bear this construction) of such a course of action. It is true that the marked vote, the foil and counterfoil system, and the scrutiny, are hostile to the spirit, but not absolutely fatal to the life, of the Ballot bill. It is also true that if you cut off both the legs of a man you act in a spirit hostile to, but not absolutely fatal to, the man's life. But [I submit that, after his legs are off and the man is reduced to a trunk, of how much use and enjoyment will life be to him? So, inflict the serious blow of imperfect secrecy to the ballot, and of what benefit and protection will such a measure be to nine-tenths of that very large portion of the voting community in whose interests the Ballot Bill is demanded? You reply,

"The voting paper and its counterfoil are to be marked, and the vote thus rendered capable of future identification, sure enough; but this identification will take place only in the somewhat remote contingency of a scrutiny (an expensive job, nothing under 1,000L), and the scrutineer will be the election judge himself; so what have you to fear?" I reply, that all the sting of the proposed amendment is in the marking of the vote, all the rest goes for nothing. Let the voter to be protected by the ballot only know that his vote can be traced, and all attempts to make him understand the supposed safeguards against discovery will be as words spoken to the wind. It will be quite enough for the dependent voter to feel he is not completely protected, and the ballot will be no ballot to him, and this the Tories and sham Liberals in both Houses fully understand—all their professed intolerance of personation is so much transparent hypocrisy. They want to render the secrecy of the ballot imperfect, and so to retain their power of intimidation and coercion on their hapless tenants and other dependants.

We will suppose the household franchise to have been extended to the counties, and disestablishment to be the question at a general election. The squire and parson, with their staff of churchwardens, canvass the parish, and carefully remind every voter, with some degree of truth too, that his vote will be marked, and that they have the power to find it all out; and no one knows better than yourself, Mr. Editor, what the result would be. The ballot would be neither better nor worse than open voting in that parish. The bulk of the parishioners would simply refuse to understand about the scrutiny and election judge; it would be sufficient for them to know that they were still in the parson and squire's power, and that their votes were capable of detection.

No. We must have a perfectly secret ballot, or no ballot at all. The ballot is a measure *per se*; it will admit of no compromise. Any compromise is "hostile to the spirit," and therefore of necessity fatal to the bill itself. I earnestly trust Mr. Gladstone will be as firm in the rejection of the proposed scrutiny as he certainly will be in that of the permissive ballot clause. One is as bad as the other. Mr. G., to be sure, if he is so minded, can be weak and vacillating enough to yield, and carry a dangerous compromise, by the help of the Opposition, sham Liberals and other certain M.P.'s whom I have heard called traitors, but I trust Mr. Leatham, and all his other friends in the House, good men and true, will, in the event of any such humiliating catastrophe being threatened, resist to the death. Let the Ballot Bill go altogether—be lost a thousand times over—and that will be a better

state of things that the passing of a measure essentially a mockery, delusion, and a snare.

I remain, Sir, your obedient servant,

B. C. S.

P.S.—Permit me to add two more observations. One is to request your particular attention, and that of your numerous readers, to the Lord Chancellor's words, when he said in the House last Monday (referring to personation and the marked ballot), that it was better to sacrifice the minimum of good, detection of a few bad votes, to the much greater benefit of checking universal intimidation and coercion by the retention of a perfectly secret ballot, or expressions to that effect. The other is, that a scrutiny is an expensive process, and will therefore be seldom called for. Think you that those who have secured the provision for scrutiny will stand at trifles when they believe a scrutiny will serve their ends? Think you, that if expense is a consideration, means will not speedily be found to make the process cheaper?

[Our correspondent has misunderstood the drift of our remarks. When we referred to "the equivalent" we were not dreaming of expressing approval of any such compromise, but only stating what current report indicated as not unlikely to be yielded by the Government. We quite agree with "B. C. S." that anything which tampers with perfect secrecy ought to be strenuously resisted, and that the acceptance of the scrutiny, especially in the form adopted by the House of Lords, would render the ballot nugatory. We may hope and believe, however, that Mr. Gladstone will not allow the essence of the bill to be destroyed. But there is an invincible tendency to submit to a compromise on the part of a large section of nominal Liberals in the House of Commons. It is much to be feared that many of them will support the scrutiny device by their votes when the bill again comes before the Lower House, and should the Premier have a majority of no more than ten or a dozen, he will be placed in a very embarrassing position indeed. But [there is, we think, no reason to fear that he will accept the Duke of Richmond's machinery for providing a scrutiny.—ED. *Noncon.*]

THE UNITARIANS AND DISESTABLISHMENT.

To the Editor of the *Nonconformist*.

SIR,—Considerable doubt exists among Liberationist Dissenters as to the attitude of the Unitarians towards the State Church. Sometimes it is said that we, who love everything that is "broad," appraise the Liberation Society as narrow, intolerant, and animated by sectarian jealousy of the Church of England—that denomination from whose history, past and present, exclusiveness is conspicuous by its entire absence. Frequently it is represented that we regard it with philosophic indifference, perhaps with a smack of philosophic contempt for men who cannot be charmed by Mr. Matthew Arnold, and for "noisy political agitators" who advocate disestablishment, not in the interests of religion and with the view of developing the spiritual vigour of the Church—far from that, for they are incapable of any lofty motive—but from the pitiful paltry desire to secure "a little political capital." More often it is affirmed that we are under the spell of Dean Stanley, attracted by the sweetness and illuminated by the light of the *Record*, fascinated by the breadth of the English Church Association, and enamoured of the graciousness, the theological liberality, the expansive spirit of Convocation. In love with the Noah's Ark theory of the Broad Church, it is affirmed of us that we want to see the Church of England comprehending everything under the sun, embracing a happy family, wherein Dean McNeile would hug the children alike of Mr. Mackenzie and Mr. Voysey, Mr. Spurgeon would dote upon the offspring of Professor Jowett, Dean Stanley would yield his affections to the pulsing nurseries of Mr. Ryle, Mr. Stopford Brooke would surrender his heart to Mr. Burges, who again would scarcely be able to contain his joy at finding himself in such filial relationship with Dr. Vance Smith. Under one or other of these classifications we are generally placed, chiefly in consequence of the views of Mr. Martineau and Dr. Vance Smith on this question, but not any one of these three representations is true of the majority of the Unitarian body. Twenty-nine years ago, at a conference of Unitarian ministers held at Taunton, a manifesto was drawn up and signed by twenty representative men pointing out the inconsistency of a State Church with the essential nature of religion, enumerating the evils of religious establishments, and proclaiming the determination of the signatories to use every lawful means of "exposing the injustice, condemning the impiety, and aiding in the removal of the now subsisting ecclesiastical establishments in this realm." The document was signed by ministers still living, and who have not forsaken their first love:—Dr. Beard, Manchester; R. L. Carpenter, Bridport; W. J. James, Bristol; R. E. B. Maclellan, Maidstone; W. J. Odgers, Bath; J. Taplin, Kingswood; C. W. Robberds, Bath; H. Seeley, London. The views they expressed have spread amongst us, so that it may now be stated unhesitatingly that the body as a whole is in sympathy with the movement for disestablishment. Going over the names appended to the Taunton manifesto, and citing in addition those of the Revs. W. Gaskell, M.A., Manchester; J. Wright, B.A., Bury; Brooke Herford, Manchester; R. Spears, London, have they not as good

an ecclesiastical sound as those of the comprehensionists? Ecclesiastically they represent a large and increasing majority.

There was sufficient evidence of this fact at the annual meeting of "The Provincial Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire," held at Rochdale on Thursday last. As if to make amends for not having remained in recent years in the front rank of the struggles for religious equality, provision was made for a thorough discussion of the question of Act of Parliament religion. It was announced that papers would be read by the Rev. Charles Wicksteed, B.A., upon "Nationalisation, and the Relation of the Voluntary Principle to it: or, the Question Stated between the Church and the Nation," and by the Rev. William Binns upon "The Church of England and the National Life." These proceedings were looked forward to with considerable interest. Mr. Wicksteed was expected to rally with a vigorous trumpet-call the scattered forces who support the theory which is practically "levelling up," while Mr. Binns, it was anticipated, would storm the fortress to the guns of which the Broad, High, and Low regiments are resolved to stick to the last—so rich are the provisions in the garrison. There is bread enough and to spare—why should they capitulate and perish with the hunger caused by their vested interests being secured for their lifetime? The result was not at all doubtful? No resolution on the papers was proposed, and therefore no vote was taken, but the responses provoked by the essayists, the tone of the subsequent discussion, and the admissions of the Establishmentarians were conclusive of this—that the Unitarians of Lancashire and Cheshire are neither Matthew Arnold-ised into philosophic scorners of "political agitation" by barbarian Nonconformists, nor Dean-Stanley-ised into dreamers of a vision that may reach into the clouds—the sphere of intangible nebosity, but certainly is not built upon the earth—the region of practicability.

Indications of the opinion of the meeting were given during the masterly address of the president, the Rev. W. Gaskell. Reviewing the theological and ecclesiastical signs of the times, Mr. Gaskell hailed as a proof of progress the growth of a feeling favourable to voluntarism in religion. That feeling was developing in the Church of England, where the belief was extending that truer and healthier work would be done were the State connexion dissolved. Religion would be freed from the impairing influence of worldly policy; the State would be freed from having to consider how its policy would be taken by the various sects; religion and the State, labouring side by side, each in its own sphere, would more effectually promote human interests than they now do. Comparing the present relations of the High and Low Church parties, each of which throws out to the other the spirit, "Scorn I'll repay with scorn, and hate with hate," Mr. Gaskell described them as "working together like snarling hounds in a leash," which gave point to the conclusion that religion would be the gainer if they were set free from each other. These views of the president met with enthusiastic applause, which favoured another conclusion, namely, "this assembly is not for beating the air with Dean Stanley."

It was so evident, that Mr. Wicksteed began his paper with an admission that he felt himself in the presence of an adverse meeting. The latest biographer of Michael Faraday tells us that Faraday always went back to first principles, to the true right and wrong of questions, never allowing deviations from the simple, straightforward path of duty to be justified by custom or precedent. Mr. Wicksteed did not follow Faraday's rule. Passing over the righteousness or unrighteousness of a State-Church, Mr. W. maintained that the existing machinery provided by the nation should be used for the nation. Englishmen had joined in giving to the Church of England (a name characterised by Mr. Gaskell as "a proved fiction") a lease of immense revenues and innumerable privileges. It was their duty to see that she administered these revenues to the benefit of the nation (parenthesis—so as not to reduce them to leanness)—may we not charitably imagine the bishops to be the nation?), and employed the privileges usefully. The lease upon which the revenues and privileges were held was revocable; and the state of the country having considerably altered since it was granted, it was high time a new lease was drawn up on new conditions. Three courses were suggested. One was disestablishment, and the appropriation of the revenues to some secular purpose, such as the remission of the income or the malt-tax; but he was not disposed to use funds set apart for a high purpose to the cheapening of a luxury or the facilitating of a vice. Nor would any one else with a grain of wisdom. Mr. Wicksteed has hit upon a fanciful distribution of the national property, for where and when, and by what representative Liberationist has it ever been proposed to apply it to the purposes mentioned? Another course was to disestablish the Church, deprive it of exclusive privileges, but leave its money and buildings to be used as they now are. That would be to perpetuate a sectarian church. What remains? Only one "wise, sensible, just, and dignified course." What is the way, with the exception of which there is none other under heaven, for the nation "to reduce its ecclesiastical system into harmony with its civil." Mr. Wicksteed did not explain, and the interpretation I guess work, leaving the Government nothing to do

but to pay the pipers under the direction of the conductor of the society of universal harmony—the nation. This is but a bald summary of Mr. W.'s elaborate paper; but it gives the drift of the argument.

A change came o'er the spirit of the assembly while Mr. Binns was reading his paper—smart, racy, full of telling points, and rich with felicitous phrases. Mr. Binns's object was to prove that "the most satisfactory remedy for existing ecclesiastical evils was to disestablish the Church, disendow it, and leave religion free." He contended that as regards religion, "State neutrality was the soundest policy, and freedom the healthiest life." Describing the evils inseparable from an Established Church, he instanced the necessity of a closed and stereotyped theology, the Church binding down the clergy to unprogressive theology. In the wake of this evil followed a second—namely, that "fresh fields and pastures new" were less accessible to the people at large, for reforms were stamped as schisms, discoveries as heresies, and independent thinkers as infidels. And then, in addition to "limiting the illimitable and snubbing freedom," an Established Church in its very nature "wounded the moral and religious life of a community." Mr. Binns severely condemns the boasted comprehensiveness of the Church as one of its most painful features. Very happily he remarked, "Liberty thrown out of the door had returned by the window. But she was an intruder after all, and maintained herself by quibbles and using words to conceal her thoughts." The Broad Churchmen "were driven to expedients which, if practised in commerce, would make commerce impossible, and if practised in society would make us sigh for a lodge in some vast wilderness." These were Mr. Binns's main points. He carried the meeting with him; and, charm he never so wisely, no comprehensionist charmer could bewitch into accepting the system of concurrent endowment the people who cheered Mr. Binns throughout, and cheered again when he affirmed that "no conceivable theory of an Establishment would get rid of the evils he had described."

A brief discussion followed. The Rev. Brooke Herford held that the Establishment was a calamity to religion, and that the only way out of the present state of things was by disestablishment and disendowment. The Rev. T. Holland, Southport, urged that disendowment should be advocated as energetically as disestablishment, and the counsel was endorsed with cheers. The Rev. Dr. Cordner, of Montreal, described the working of free churches in Canada. And then, with characteristic pluck and indomitable spirit, the Rev. Henry Green, Knutsford—who has attained the doubtful honour of being quoted everywhere with praise by Mr. William Touchstone—sprang to his feet, pounced down like a vulture upon its prey upon the Nonconformist party, the Liberation Society, and every Dissenting movement upon the face of the earth. Bitterly Mr. Green assailed "George Hadfield and men of his stamp," upon the Scriptural principle—whosoever shall smite thee hit him back again hip and thigh; but it was answered by Mr. Robertson, Kendal, that the conduct of Mr. Hadfield was not to deter us from doing the just thing; and Mr. J. Lupton, Leeds, recalled the fact that there are two sides to the picture, for Mr. Edward Baines, M.P., had consistently supported the claims of the Unitarians to equal rights. With something of forgetfulness of history, Mr. Green declared that we owed our liberties to the Church of England; but the Rev. C. Beard replied that we had won them ourselves by argument, and owed them to the widening intelligence of the British people. Speaking of equality, Mr. Green said it was moonshine. Equalities were never intended to exist, liberties were; but this fallacy was effectively exposed by Mr. J. Taylor, Oldham, who said that, while social and intellectual equalities were impossible, there was an attainable equality of all before the law, in respect of ecclesiastical position. Mr. Green further declared that a State-Church was essential to the progress of a nation; so that the four Americans sitting by his side represented a nation that cannot move on, and just now we may expect to be some morning startled by the news that the United States, Canada, and Australia have collapsed, because statesmen and lawyers do not there protect and patronise religion. Mr. S. Robinson, Stockport, considered State aid necessary for the accomplishment of the Church's mission; and if only her doors were open a little wider he would enter in. The President had reluctantly abandoned the comprehension plan as utterly Utopian. Mr. C. T. Bowring, Liverpool, hoped to see the abolition of creeds, which consummation would enable him to give in his adhesion. The Rev. C. Beard, Liverpool, who spoke as "an unwilling Nonconformist," managed to say a good deal against Nonconformity. Was any gentleman in love with its social results, its narrowness, bitterness, and social exclusions? The Rev. J. Wright, Bury, replied that whatever might be the evils of Nonconformist, they could be got rid of by disestablishing the Church, and then there would be an end alike to Conformity and Nonconformity. Mr. Wright had been connected with the Liberation Society for twenty years, and had never known an instance of illiberality in its working. Were they in love with the theological results of Nonconformity, which had not produced a Dr. Colenso, or an author of "Ecco Homo"? Mr. Wright replied that, having kept us out of the Universities and deprived us as far as it possibly could of the means of learning, it

was ungracious and unjust now to turn round and say, "We have shut you out of the feast, what poor, lean, miserable, starved mortals you are!" Did they like to be doomed to everlasting perdition as effectually as by Athanasian creed, by any "consecrated cobbler"? Mr. Binns rejoiced that the consecrated cobbler damned us entirely on his own responsibility, but the State-Church damned us with authority and in our own names, and made us pay money for our own damnation. Mr. Beard, however, admitted that disestablishment was coming "in God's good time"; but though in the development of Providence the end was inevitable, he would do nothing whatever towards the working out of Providence. Mr. Alderman Grundy, Manchester, believed the Liberation Society would prove more than a match for the Church; and Mr. Lupton spoke in defence of the society. The allotted time was then exhausted, and the debate closed. Had a vote been taken it would have been decided in favour of disestablishment. It was significant enough that Mr. Wicksteed, Mr. Green, and Mr. Beard expressed the feeling they had that their opinions were unpopular in the assembly. The discussion was suggestive, and it revived a spirit which will deepen and "widen with the process of the sun." The hand having been put to the plough, there will be no turning back, but, on the contrary, the discussion will have an invigorating effect throughout the body; and in all probability the question will come up again at the Provincial Assembly next year, perhaps in a form which will secure the registration of a definite vote. Meanwhile, one good result of the debate here sketched may be the scattering of the opinion that we are under the wizardry of Dean Stanley; or that our ecclesiastical views and tendencies are represented by Mr. Green with his unmitigated hostility to the Liberation Society, accompanied with the keeping open of an old sore; or by Mr. Beard, Mr. Martineau, and Dr. Vance Smith, with their longing for a Church which would be anything in general and nothing in particular; for somehow, right against the history of the Establishment, which has hitherto boasted of being an engine to secure uniformity of opinion, we are now told it is the beauty of a State Church that it makes one religion as good as another, and, should, to be truly comprehensive, admit of Mr. Bradlaugh in company with the Rev. J. C. Ryle.

Yours, &c.,

S. F. WILLIAMS.

Newchurch, Rossendale, near Manchester.

SCHOOLMASTERS IN GERMANY.

To the Editor of the *Nonconformist*.

MY DEAR SIR,—With your permission I will lay before your readers a few brief notes of a great meeting of German schoolmasters recently held in Hamburg. Following the fashion set by the scientific men, the philologists, the medical men, and others, some years ago the schoolmasters of Germany resolved to get up general meetings or conferences from time to time, at which to discuss questions affecting themselves and the instruction of the young. I have never heard that much practical good has resulted from the assemblies; one effect, however, they have had, namely, to intensify the schoolmaster's consciousness of his own importance to such a degree that it is become both ludicrous and pernicious. I am not one of those who treat the vocation of a schoolmaster lightly; on the contrary, I think there is only one vocation more important, namely, that of "an ambassador for Christ"; but when schoolmasters claim to override the judgment of parents, denounce the clergy as blinded, and treat even eminent statesmen cavalierly, as not a few of them do in Germany, one feels rather staggered. We are still very far from having reached such a point in this country, but I am not sure whether we are not taking steps towards it. The spirit to which I refer is to some extent the fruit of the "Establishment principle" applied to "education." It is a singular fact that somehow or other State pay and State patronage tend to produce in all countries self-sufficiency, conceit, obstinacy, and disregard of natural rights. Where is there a class in this country more puffed up than Government officials and clerks? And they are little different in other countries. Now I confess I am rather afraid that the complete State payment and establishment of schoolmasters, whether by the rates or by the central government, will tend to produce the same sort of empty self-sufficiency in them as they have produced in clerics and scribes.

But to return to my subject. I will now give you a few samples of the utterances that went down at the meeting to which I refer. There were 5100 teachers present of all grades, from the director of a gymnasium down to the village schoolmaster. Of the mutual flatteries that were dispensed I will not speak, for these are sadly too common in other assemblies; but they scarcely could be more liberally dispensed than they were at this conference. The meetings were even described as great religious festivals, which was, to say the least, a slight perversion of language. One speaker demanded that the children of all classes shall be compelled to attend the same elementary schools; another declaimed against inquiring into either the religious belief or the religious character of teachers, urging that "scientific ability" should be the only test of fitness; a third declared his conviction that the "common school" is more important than the university, and that

the village schoolmaster is the "foundation of all progress"; a fourth insisted that "orthodoxy must be undermined," and that the "pedagogic art must be so practised that Germany shall become a people of poets, thinkers, and schoolmasters"; a fifth protested against the clergy having any influence either direct or indirect on the management of schools or the instruction given in them; a sixth demanded that the inspectors of schools be selected from schoolmasters themselves, and that, to a large extent, schoolmasters ought to be autonomous, if they were trained up to their vocation, as they should be, from their youth; other speakers gave vent to their irreligion, scepticism, and frivolity in mockery of the Bible, the religious instruction given on its basis, the clergy, the church, and even of Bismarck himself for being too conservative in these matters.

These are fair samples of the opinions that gained the applause of the vast majority. There were truly religious teachers present; indeed, owing to special efforts that had been made for the purpose, there were more than usual; but when they ventured on any defence, either of Christianity or the Church, or religious instruction in its orthodox sense, they were generally met by hisses, whistlings, shouts, cries, derisive cheers from the "liberal thinkers." As nations as rarely learn by each other's experience as do individual men, I will not attempt to make practical applications.

SAPIENTI SAT.

PARLIAMENTARY SUMMARY.

SCOTCH EDUCATION BILL.

In our leading article last week, we gave the drift of the discussion which took place on the 18th inst. in committee on this bill, and the several points raised upon the 65th, or conscience clause. The last amendment was brought forward by Mr. Crum Ewing, who proposed to add to the clause these words:—

All payments for instruction in religious subjects shall be defrayed out of funds voluntarily provided. Had the amendment of his hon. friend the member for Glasgow been carried, he should not have troubled the committee; but that having been rejected, he thought this amendment would render the measure less obnoxious to a large portion of the people of Scotland, and of England too, who held that the State went beyond its province when it did more than provide the means of secular instruction. He could not see how the Lord-Advocate, as representing the Liberal Government, could with any degree of consistency refuse to accept this amendment. The bill as it stood amounted to a scheme of concurrent endowment of all religions by the State, and the most flagrant injustice would be committed under it.

Sir D. Wedderburn supported the amendment, believing that many parents would withdraw their children from religious instruction, and that they would virtually be taxed for that instruction unless it was paid for out of a distinct fund.

The Lord-Advocate objected to the amendment on the ground that the feelings of the people would be violated if religion was taught only on condition of their paying somewhat more than they had been accustomed to do.

MR. HENRY RICHARD: I should like to say a few words—and at the hour we have reached they must be very few—in support of the amendment of my hon. friend the member for Paisley, as it is substantially the same as one I moved when the English Education Bill was before the House. Probably my hon. friend, when he put this amendment on the paper, did so with no very sanguine expectation of persuading the Government or the committee to accept it. Still, I think he was amply justified in doing so, were it only to afford some of us an opportunity of guarding our own consistency.—(Hear, hear)—so that when we came to deal with the question of Irish education, as I suppose we must some day, we may not lay ourselves open to the charge of opposing religious instruction at the public expense from mere sectarian motives—objecting to it in Ireland because the religious instruction given there is likely to be predominantly Roman Catholic, and allowing it in Scotland, because the religious instruction given there is likely to be predominantly Presbyterian. (Cheers.) There is a vague and ambiguous use of the phrase religious instruction in this House. Hon. gentlemen opposite constantly use it, as though it represented something positive and definite on which they were agreed among themselves. But is that so? Do many of them mean by it the same thing as the right hon. and learned gentleman the member for the University of Glasgow, whom they have been lately supporting? I must do him the justice to say that he has not sought refuge in that undefined and undefinable thing called unsectarian religion. He has told us very explicitly that what he wants is religious instruction according to "the use and wont" of Scotland—that is according to the forms of the Presbyterian faith. But let the House observe what it is the right hon. gentleman asks us to do. This House is composed of men of every kind of religious belief, and the House of Commons, as an assembly representing the whole

nation, ought to be so composed. Well, the right hon. gentleman comes to a House so constituted, consisting of Episcopalians, Roman Catholics, Independents, Baptists, Methodists, members of the Society of Friends, Unitarians, and Jews, and asks us to help him to pass a law to prescribe the teaching of Presbyterianism in public schools, that are to be maintained at the expense of all classes of the community in England, Ireland, and Scotland. (Cheers.) Now, I want to ask him a plain question? Is he prepared to do unto all these others as he wishes them to do unto him? Is he prepared to give to the Roman Catholics in Ireland a law for teaching religion according to the use and wont of the Roman Catholic Church in schools to be maintained at the expense of all classes of the community. If he is not, where is his sense of justice? (Cheers.) If he is prepared to do it, then we are at once landed in the principle of the concurrent endowment of all religious faiths by the State, for I care not whether you endow in the school or in the Church, seeing that the principle is precisely the same, a principle which I denounce as being at once latitudinarian and intolerant. It is latitudinarian, because it proclaims that in the view of the State, all religions are equally true, or equally false, or equally indifferent. It is intolerant, because it proceeds on the principle of compelling every man to pay for every other man's religion. (Hear, hear.) I support the amendment of my hon. friend, because in the idea which underlies it—that of united secular and separate instruction—is to be found the only possible solution of the difficulty which besets all our educational schemes. We are sometimes told that you cannot separate the secular and religious elements in education. My answer is, that you do separate them. That is the very principle of both your Education Acts. By your time-table conscience clause you declare that they not only may be, but that they must be, separated. (Hear, hear.) And what we ask is, that in order to avoid the innumerable evils that must arise from the attempt to teach religion in schools supported by public money, in order that the education of the people may not always be mixed up with sectarian aggression and animosity, that you should carry the principle of the conscience clause a little further; that, as you have agreed to separate the secular and religious instruction in point of time, you should do so also as respects those by whom it is to be given. Let the schoolmaster give the literary and scientific instruction, and leave the religious to those who ought to be more competent, and, I believe, are more competent, for that work—the ministers, the churches, and the parents. (Cheers.) And allow me to say that the horror that is now felt, or affected, at the proposal to separate the two is something new. That separation constituted the very basis of the system proposed by Lord Derby for Ireland forty years ago. And I can quote the authority in its favour of one whose name and authority will be received with profound respect by every Scotchman in this House, on whatever side he sits. These are the words of Dr. Chalmers—"It were the best state of things that we had a Parliament sufficiently theological to discriminate between the right and the wrong in religion, and to encourage and endow accordingly. But, failing this, it seems to us the next best thing that, in any public measure for helping on the education of the people, Government were to abstain from introducing the element of religion at all into their part of the scheme, and this, not because they deemed the matter insignificant—the contrary might be strongly expressed in the preamble of their Act—but on the ground that in the present state of the Christian world, they would take no cognisance of, just because they would attempt no control over, the religion of applicants for aid. A grant from the State upon this footing might be regarded as being appropriately and exclusively the expression of their value for a good secular education." I contend for the views of Dr. Chalmers, and I say again, that in the principle embodied in the amendment of my hon. friend, which leaves the religious instruction to be supplied by voluntary contribution and not out of the public funds, you have the only means of escape from the otherwise inextricable difficulties in which you will be involved in all your educational systems. (Cheers.)

The committee divided:—

For the amendment	85
Against it	230
Majority	—145

The clause was then agreed to, the Chairman was ordered to report progress, and the House resumed.

On Thursday the Commons again went into committee on this bill, commencing with Clause 66. At the suggestion of Mr. Crawford, which received very general support from both sides, the power of deciding whether the school fees should be paid for poor children was transferred from the school board to the parochial authorities. For this purpose Clause 66 was omitted, and words moved by Mr. W. H. Smith were added to Clause 67. Mr. Collins moved to add to the clause a proviso that no such payment shall be made or refused on condition of the child attending any school other than such school in receipt of the Parliamentary grant as may be selected by the parent; and after a short conversation he was beaten by the narrow majority of 12—178 to 166.

The succeeding clauses (68 to 73), which contain the machinery for enforcing the attendance of children, were minutely canvassed. On the motion of the Lord Advocate, the penalty on parents neglecting, after due warning, to send their children to

school was reduced from 5*l.* to 2*l.*; but Mr. J. G. Talbot, who wished to expunge altogether the alternative punishment of imprisonment, was beaten by 63 to 27. Clause 71 provides that a child may be excused from the operation of the compulsory clauses who possesses a fair ability to read and write and a knowledge of elementary arithmetic, and Sir J. Lubbock desired to substitute for this test an amount of instruction corresponding to a standard which may be fixed from time to time by the Education Department. He was supported by Dr. Playfair and opposed by Mr. Gladstone, and after some discussion the amendment was withdrawn. Mr. Dixon moved the omission of the clause, but it was carried by 110 to 7; and there was also a division on Clause 72, which provides that lists of defaulting parents shall be made out and furnished to the justices' clerks, but it was carried by 75 to 50.

Clause 73, which gave power to arrest children absenting themselves from school, was struck out.

The other clauses of the bill (including the postponed Clause 3) were agreed to without amendment. Clause 77 and several new clauses were added. The chief of these was the clause appointing the organising commissioners, on which there was a division, the second reading being carried by 132 to 79. At the suggestion of Mr. Eliot power was taken to prolong the commission from three to five years if necessary; and the Government, though greatly pressed, declined to give any information as to the persons who are to be named commissioners. The committee was completed shortly after one o'clock, and there was considerable cheering when the chairman was ordered to report the bill with amendments to the House.

On Friday morning the bill was recommitted for the purpose of reinserting Clause 2, which had been struck out at the previous sitting. Mr. Forster explained that the Scotch Department of the Privy Council would comprise the President and Vice-President of the Council and other Privy Councillors who might be supposed to be acquainted with the wants and feelings of the Scotch people.

PUBLIC PROSECUTORS BILL.

There was a lengthened debate in the Commons on Wednesday, the main question being whether this bill, which had been greatly altered, should be recommitted. In the course of the discussion, Mr. Pell remarked that the bill now resembled a pair of trousers of which nothing remained but the buttons, and which the Government were endeavouring to fit a pair of new legs. Mr. Wheelhouse questioned the policy of a system of public prosecutors altogether, and Mr. McMahon criticised the "slovenly and slobbering" manner in which public prosecutions were conducted in Ireland, remarking that so inefficient had the counsel for the Crown proved themselves (as shown by Sir J. Napier) that it was a common thing for prisoners when acquitted to exclaim, "God bless the Queen! for she always employs counsel that nobody else would think of having." Mr. Maguire and Mr. Dowse having defended the Crown solicitors in Ireland, and Mr. Eykyn having charged the country gentlemen with being responsible for the postponement of the bill, Mr. Russell Gurney consented that it should be committed *pro forma*, and reprinted with the amendments of Government. Mr. Bruce promised that if the question were not settled this year, next year he would be prepared to deal with it.

THE REGULATION OF MINES.

On Friday the Commons went into committee on the Coal Mines Regulation Bill. An amendment to Clause 4 was moved by Mr. Wheelhouse prohibiting the employment of women at "bank-top," but he withdrew it on being shown that the point would be more properly raised on Clause 11. Mr. Pease moved to extend from ten to twelve years the age below which boys shall not be employed underground; but on a division the amendment was negatived by 187 to 136. An amendment on Clause 5, moved by Mr. Kay-Shuttleworth, to extend from twelve to thirteen the age at which boys may be employed underground in thin-seam mines, was also negatived. The committee were discussing Clause 11, which lays down the condition under which "women, young persons, and children" shall be employed above ground, when the morning sitting terminated.

DUTIES OF THE LAW OFFICERS OF THE CROWN.

At the evening sitting, Mr. Fawcett moved a resolution in the terms that, considering the inconvenience which results from there being in Parliament no Minister of Justice or other official who should be able to give his undivided attention to law reform, and to the various legal questions affecting the administration of public business, the House is of opinion that it would be inexpedient for the Treasury minute to continue in operation beyond the time when the present law officers of the Crown should remain in office. The present system he contended, was both inefficient and costly. As a remedy, he urged the appointment of a Minister of Justice, who should take the entire direction of legal questions, both parliamentary and administrative. The forensic duties of the law officers he proposed to commit to barristers specially employed as the occasion arose. Mr. Lowe held Mr. Fawcett's view of the functions of the law officers to be radically defective, and he asked him to produce a single measure of law reform which had failed because a law officer had been wanting to take it up. He further opposed the appointment of a Minister of Justice on the ground that his leading function would be to crowd the paper with law

The following is an outline of the sermon—perhaps we should say the facts referred to in the sermon—as furnished us by a correspondent:—

Eminence in piety is essential to eminent usefulness. In the kingdom of Christ men are drawn away from the rules of the world; all rules are placed upon their true foundation; and the secret of power is seen to be in faith, self-sacrifice, and honesty. Faith renders all things sufficient. To the interweaving of good and ill in life, faith supplies the key and makes it intelligible. If we would stand on God's holy hill we must walk in the footsteps of the martyrs and prophets and holy men who have gone before us. Many in that congregation had known and loved William Ellis. They knew his simplicity, his meekness, his patience. He long occupied a foremost place amongst missionaries, but he had now gone to his rest. A gentleman whom he once served, observing his genius for botany, employed him in his garden. He was at that time somewhat sceptical, but after hearing a sermon from the Rev. John Clayton, sen., he was converted, and offered himself to the London Missionary Society as a missionary. He was sent by them to Gosport, and in the year 1816, at the age of twenty-one, he set sail for the South Sea Islands, having previously married Miss Mary Moore, whom he had met at Silver-street Sunday-school, and who was of a very gentle, loving, spiritual nature. In 1817, Mr. Ellis went to Tahiti, whither he took the first printing press. He found that the natives had just cast off their idols, and, with the assistance of the King, the young missionary composed the first primer of the language. In this island he remained for four years. Both he and Mrs. Ellis possessed great knowledge of the work to be done, but their own descriptions fail to show the energy and zeal they expended in their missionary labours. Mr. Ellis officiated at the marriage of the Queen of Tahiti. In 1822 the mission was extended to the Sandwich Islands, which at that time contained 120,000 people. The idols there were abolished, and the people were eager to be instructed. There was a small band of Americans already engaged in mission work there, but they were at a disadvantage in consequence of not understanding the native language. In four months time Mr. Ellis preached in the language, and composed the first hymn, and afterwards baptised the Queen as the first convert. He also went on an exploring tour through those islands, and discovered the volcanic craters which existed there, sending home a description of them to the Geographical Society. Mrs. Ellis's health failing, the young couple left the Sandwich Islands and sailed to the United States, where Mr. Ellis visited many cities and towns, preaching and speaking on behalf of the mission. His name was long held in highest regard by the New Englanders among whom he sojourned. In 1835, after nine years' absence, he returned to England, and the great experience which he had gained in mission work enabled him to render valuable advice and assistance to the society at home; and he was for some time engaged in work connected with the auxiliary societies. It was at this period that he published his account of the Polynesian mission. In 1831 he was appointed assistant secretary, and in 1833 full secretary, to the London Missionary Society, a post which he held for eight years, until, in 1841, his health completely failing, he was obliged to resign. The first Mrs. Ellis, who was a great invalid, and confined to her bed for some years, died in 1835. In 1838 Mr. Ellis published his "History of Madagascar." In 1837 he married Miss Stickney as his second wife, a lady belonging to a Quaker family at Richmond, Yorkshire. They settled at Hoddeson, and there for many years he lived a retired and devout life as a Congregational minister, still interesting himself in the work of the London Missionary Society, and rendering it valuable help in various ways. Here his own soul blossomed, his character was consolidated, and his virtues were manifested to all who came in contact with him. He desired that all he was and had should be devoted to the Lord's service. In 1853 he was called upon to visit Madagascar, but affairs there were very unsettled, and it was not till 1856 that he received permission to visit the capital. Here he counselled and helped the native converts, winning their confidence by showing them that they were not forgotten by former friends. They loved him much, and his visit proved a great blessing to the church in that island. Soon after Mr. Ellis visited the churches in the Cape Colony in South Africa founded under the auspices of the society. In August, 1861, the persecuting Queen of Madagascar died, and from May, 1862, to July, 1865, Mr. Ellis lived amongst the rejoicing converts. It was not possible to estimate the value of his wise counsels and experience, and of his services in connection with the formation of churches, the establishment of schools, printing presses, &c. He drew many young men around him, and was the means of countering many evil influences, not however without making some enemies. Mr. Ellis returned after four years' absence to England, and received a most cordial welcome at Exeter Hall. Such, in brief, were the main facts of his life. It was a noble life, in its aims, its actions, its spirit, and its fruits, and he (Dr. Mullens) had brought that career before them to lead them to imitate its excellence and to glorify God who had enabled him to lead such a life. His spirit was so true, his consecration so complete, that it seemed to illustrate what St. Paul told them in the text. In the first place, the Apostle used an Eastern illustration. Gold and silver was used in the Jewish temples, and this figure was used by St. Paul to teach us that we are bought with a price, and called to service of some kind. God used all classes for His service; even people of low as well as of higher nature, in the temple of His creation, are formed and fashioned to do His bidding. But, in the second place, it was a condition that a man should purge himself that he might be "a vessel unto honour and meet for the master's use." All services were not alike, and Christians could decide for themselves what place they should have in the Master's service. If a man strove to serve God he would rise, but if he served sin he would sink. From what were they to purge themselves? All selfishness must be renounced; all evil must be conquered. Two things were set before them—the pure heart and the lofty service; and the one was essential to the other. Immoral nations must give way before moral nations, and if the Christian Church put away her sins she must conquer the world. All this was true of Mr. Ellis. He knew

it all and he longed for a heart at one with Christ, and watched and waited at his Master's feet, with meekness, humility, and faith. His work was wise, efficient, and unselfish, though he had many opportunities of self-profit, but he would not take advantage of them, but brought nothing away from his field of labour but a few personal presents. This was proved by the fact that in his later years he received his sole income from the Christian Church to whom he ministered. His consecration he acquired by the help of God, who purged him by disappointments in his early work—by the illness of his wife, by earthly cares, and the loss of his three daughters. All these things were a discipline of pain, but by them he was purged and chastened. Dr. Mullens then went on to speak, in the third place, of the reward. "He shall be a vessel of honour meet for the master's service." God will not give His glory to another. While employing human instruments, He fits them for His own purposes. He chose insignificant men and prepared them by His providence to be prophets, martyrs, apostles. It was so with Joseph, with Moses, with David, Elisha, Amos, Saul, John, Luther, Augustine, Brainerd, Wesley. They were all prepared by Him and fitted to be vessels of honour. The reward that God gives is opportunity for higher service. Mr. Ellis fulfilled the condition, and God gave him this reward. He was not merely a minister, for he founded missions, organised churches, staved off many evils, corresponded with high officials respecting the affairs of native churches, and by his writings, addresses, and appeals, stimulated and encouraged his brethren. He was willing to render any service, and at all times ready to serve God in the best way that he could. Up to the last he was full of energy, and it seemed as if he might have many years to labour still, but he was caught in a storm, took cold, inflammation of the lungs resulted, and he was suddenly taken away from them. When his physician, Dr. Bennett, was called to him, he saw at once that his patient had not long to live, and said to him, "If there are any little business matters to arrange you had better see to them; the *great business* I know you have attended to long since." During his short illness his mind wandered a little, but it was along the track of his life's work. He imagined that he was addressing the directors of the London Missionary Society, and in concluding said, "My work is done, all else I must leave to you"; and so he passed away. His death caused great sorrow in Hoddeson, which testified to the great respect in which he was held in the place. While the congregation there was assembling for worship last Sunday evening, the mournful intelligence reached them that Mrs. Ellis too had succumbed to the same complaint as her husband. She was two years younger than Mr. Ellis, and was an highly-educated woman, and well-known as an authoress. She published four works on the education of women, a work on the temperance question, called "Family Secrets," and other well-known productions. She was of a very cheery nature, and was always willing to do her utmost to advance the cause which her husband had so much at heart. Thus ended these two devoted Christian lives, which were truly beautiful in their oneness of faith, hope, and work. Full of faith, growing in grace, faithful in labour, they passed on together to old age, working cheerfully and diligently until the Master called them, and they laid down to rest together. We rejoice in their life, and in their death, and give all the glory to God. They were lovely in life, and in death they are not divided.

The above conveys only the drift of the discourse, which was listened to with great interest by a large congregation, and which, we doubt not, will ere long be printed in a separate form.

A DAY AMONGST SCHOOL-CHILDREN.

Has the reader ever been present at any of the public examinations of the children who have found a home in one of those beneficent institutions usually called, orphan asylums? If not, he has missed something more than "a treat," a real and very direct means of getting good. We found our own way, last Thursday, mainly out of curiosity, to the examination of the children of the Orphan Working School at Haverstock-hill, a school whose name at least must be familiar to very many of the readers of the *Nonconformist*, and we spent a morning, not of ordinary interest merely, but of surprised gratification. We do not say this to touch the edge of any appetite craving for a new sensation in the way of public meetings, because, first of all, the appetite would have to be kept up for a year before it could be indulged, and second of all, there might be some difficulty in indulging it. The handsome theatre, or whatever it is called, of the institution, though large, is limited in its dimensions; and last Thursday it was, as people say, filled to overflowing. We wondered, at first, why it should be so; but after an hour or two we ceased to wonder, and in fact found one of ourselves asking the question of the other of ourselves, why we had not been there before? The answer was the same that Dr. Johnson gave to the young lady who questioned him about "pastern." Ourotherself replied to his otherself, "Ignorance, sir, sheer ignorance."

Very pretty, and indeed a little touching, is it to enter the theatre, and to see before us some three or four hundred young orphans of both sexes. An unanticipated pang shoots through you, which is followed by another of a deeper kind, for you see at once that the children are not merely happy now, but that they must have been happy, and that assuredly, for the most part, they must be living happy lives. And you think, some people have had pity on all these. They are what they are, and

where they are, because, as the Heavenly Father pitied His children, so have men and women pitied them. Just what He has done to us all has been done to them. They represent, who can say how much human goodness, labour, self-sacrifice, in a word, beautifulness of heart? You are grateful to think and believe, from the evidence before you, that this has not been thrown away, just as though it ever is, or by any possibility could be! For, though if the shower appears to fall on sterile ground, it at least returneth whence it came, and watereth other portions of the earth. But the truth is, as we now know, that though but a drop of rain shall fall on the hardest rock, it doth its work on that rock, and that many drops will wear it away and convert it into the most fertile of earths.

But these children do not seem to have much of the rock about them yet. Have you ever seen a lot of workhouse children of the olden time? Do you remember their uniform dead look? Did you ever see into their eyes? If you have done so, you have seen children in the process of being systematically turned into stone. Now, here, there has probably been a stony period—for great grief can make a human being, for a time, harder than anything else—but this has been long ago, so long, in most cases, as to be almost forgotten. You get up from your seat, to have a better look at them, and they clap their hands—not at you, however, but at the entrance of Lord Shaftesbury, with Lady Victoria Ashley, and the managers and officers of the school. We then all settle ourselves down to the work of the day.

Singing was the first work, done well, both as to time, tune, and harmony, but just a little too loud. Mr. Maguire, the well-known evangelical vicar of St. James's, Clerkenwell, then examined the children in the Scriptures. Here also, came the test of reading, and, indirectly, of discipline, for as the children read exactly to the same time, so that their voices sounded as one voice, every word was as clearly articulated and as clearly heard as if it had been the voice of one child. That was worth something, although and necessarily, a feeling that there must be a little too much mechanical rule to produce such uniformity, is suggested. We felt this once afterwards in the course of the examination, and did not altogether like it. Still, the reading was clear and intelligent, and the answers to Mr. Maguire's searching questions admirably given. These children are "well grounded in Holy Scripture." More music, and Mr. Gladman, of the Borough-road School, takes them in hand in geography. Here, first, we begin to feel our inferiority to these small boys and girls. Europe, Asia, Africa, America,—they are as familiar with the maps as if they had studied nothing else. Courses of mountains and rivers, situations of seas, large and small, and ditto islands—of which we had never heard before. How many readers can give, off-hand, the name of the island at the mouth of the Amazon? We heard it, for the first time, on Thursday, but have forgotten it already. If any one wishes to know, let him send to Haverstock Hill. Mr. Curtis, of the Borough-road, next took the children through English history, with very satisfactory results indeed. Asking "promiscuously," for instance, the places at which all the battles, from first to last, in the Wars of the Roses were fought, he obtained an unhesitating answer. Characters as well as events were slightly discussed, and with common sense was that boy gifted who, in reply to the question why Henry VII. saved his money, rose up and answered, "Because he liked to have it." Some more singing (when we find that children sing cheerful music better than they do what is more or less unattractive, and better especially than what is doleful), and Miss Bound, the head mistress, took the girls through "domestic economy." Believe us that this was "as good as a play," and a good deal better than some plays. But after asking a few questions Miss Bound let the children examine each other—put all the questions and get all the answers. So we had the duties of housemaid, kitchen-maid, cook, &c., described from the time they would rise in the morning until the time they and the household would go to bed at night. The results were ideal servants—in examination—so beautifully ideal that you felt disposed to ask Mr. Soul at once whether any one of those clever examiners would condescend to take a place in your household? Why they have even been taught what to do with any papers, manuscripts, letters, &c., that they might find about. "You would not read them?" "Oh no, that would be dishonest, and there is nothing more dishonest than reading other people's private papers." "What would you do with them?" "I should carefully take them up while dusting, and lay them down exactly as I found them." As Lord Shaftesbury said, if only these servants will do all this, and all else that they have been taught, they will make a paradise of every house into which they may enter.

Well, not to make this description too long, we were extremely glad to find that human physiology was included in the examination. The children were examined in this by Mr. Aveling, who drew from them very wide and exact information as to the functions of different parts of the body, the laws of health, the differences of good and bad air and the influences of these differences, and a variety of other facts connected with the subject. Mr. Heller, of the Lambeth Parochial School, in examining them in grammar, proved their acquaintance with all the laws of English composition, and he examined them amongst other things, in a sentence taken from

the *Daily Telegraph* of the same day, and the parsing was exact and without a fault. Mental arithmetic came next, and then the last strain was heaped upon our weaker and inferior minds. Thirteen times nineteen, divide by half, multiply by three, deduct seven, and add fifteen, and give the answer in one instant? These children did more difficult sums than this, and so ended the examination.

The prizes were distributed, with a good deal of modesty and diffidence, by Lady Victoria Ashley, after which her father, Lord Shaftesbury, gave an appropriate and very characteristic address. Nobody, we all know, is more at home among children and parents than Lord Shaftesbury; and what he said on this occasion, was worthy of a position which has now become historical. And then there was more clapping of hands, after which we went away, hearing, in our progress, the shouts of the children at play. Ah well! they have earned their play, and, if they go on as they are going, they will have earned their right to be not our servants but our masters.

Epitome of News.

Thursday was the thirty-fifth anniversary of the accession of Queen Victoria to the Crown, and was celebrated in the customary manner.

The Queen held a Court at Windsor Castle on Friday afternoon. The notable event of the occasion was the presentation of the Burmese Embassy. They were received by the Queen in great state. The envoy extraordinary delivered a letter from the King of Burmah, which said:—"The envoys will have an opportunity of bearing personal testimony to the feelings by which I am actuated in regard to the friendly relations which I am anxious to promote between the two countries. I pray to Almighty God that He will ward from you all that is evil, and that He will vouchsafe to shed His benign influence over your Gracious Majesty, the princes and princesses (your Majesty's sons and daughters), and other members of the royal family, as well as over your Majesty's nobles and officers of Government." The envoy extraordinary also laid at Her Majesty's feet a casket containing presents from the King of Burmah, which were graciously received.

On Friday night there was a State ball at Buckingham Palace, to which a party of nearly 1,900 was invited. The Prince and Princess of Wales, the Duke of Edinburgh, Prince Arthur, the Duke of Cambridge, and the Duke and Duchess of Teck were present.

The Prince of Wales on Saturday held a *levée* at St. James's Palace on behalf of the Queen. This being the first time his royal highness has taken his place in these Court ceremonials since his recovery, the attendance was unusually numerous and brilliant.

Mr. and Mrs. Gladstone dined with Her Majesty on Saturday.

The Princess Louise and the Marquis of Lorne are at Tunbridge Wells. The marquis is suffering from low fever, but is now better.

The East-end of London was on Monday gay with flags, banners, and floral devices, on the visit of the Prince and Princess of Wales to open the Bethnal-green Museum. They went there in semi-state, and there being a procession of five carriages, escorted by Life Guards, their royal highnesses were received with the warmest acclamations by the myriads of people who lined the various thoroughfares. In responding to the address which was presented to him, the prince expressed the interest felt by Her Majesty in the work thus inaugurated, and paid a warm tribute to the public spirit and liberality of Sir Richard Wallace in adding his treasures of art to the other contents of the museum.

Prince Arthur went to Birmingham on Monday to be present at the opening of the Royal Horticultural Society's Exhibition at Aston House Grounds on Tuesday. His royal highness was met at New-street Station by the Earl of Bradford, the mayor and members of the town council, and was afterwards entertained at luncheon by the mayor, at the Queen's Hotel. The prince, who was accompanied by the Duke of Teck, subsequently went to the Town Hall, where he was presented with an address. The prince afterwards visited the free libraries, the electro-plate works of Messrs. Elkington and Mason, and Aston Hall and Park, which was opened by the Queen thirteen years ago. He then left for Castle Bromwich, the seat of the Earl of Bradford.

Mr. Alderman White and Mr. Edward Brooke were on Monday elected sheriffs of London and Middlesex for the ensuing year. No other candidate was nominated.

A portion of the jewels, described as the property of "a distinguished personage," was on Monday disposed of by Messrs. Christie, Manson, and Woods at their rooms in King-street, St. James's, before an immense assemblage. Among the lots was "a marquise ring, with a pink diamond surrounded by brilliants, formerly the property of the Empress Josephine," which sold for 400 guineas. The total amount realised was upwards of 50,000.

A conference on the voluntary closing of shops on Sundays was held at the National Club yesterday. The Archbishop of Canterbury presided, and at his grace's instance several Nonconformist ministers were included in the invitations sent out.

On Thursday the directors of the Bank of England reduced the minimum rate of discount to 3 per cent.

The Home Secretary has granted a respite to Marguerite Diblanc, who was under sentence of death for the murder of Madame Riel. The sentence will be commuted to penal servitude for life.

The select committee of the House of Commons, which has been considering the Thames Embankment Bill, on Friday declared the preamble proved. This measure empowers the Metropolitan Board of Works to "acquire" a certain portion of the land at a price which the Crown fixes at 3,000/-.

The *Lance* states that Sir Sydney Waterlow has purchased Lauderdale House, Highgate, and presented it to St. Bartholomew's Hospital as a convalescent home for male patients.

A violent thunderstorm, accompanied with heavy rain, passed over London on Monday evening. From the provinces there is more intelligence of tempestuous weather, and of deaths by lightning.

The joint select committee of both Houses, appointed to consider the question of metropolitan tramway extension, have issued their report. Respecting the expediency of laying down fresh lines, the committee point out that each case must be judged on its own merits, and that it is impossible to act upon a general principle.

There seems to be considerable difficulty in ascertaining the exact number of men locked out in the building trade. The most trustworthy statements are said to place the outside number at 12,000. This, in some measure, arises from the comparatively small number of building firms which have enforced the lock-out, and the large number of men locked out who have succeeded in obtaining employment at other firms, or have left for the large provincial towns in the north of England. The dividend paid on Monday to the men on strike was 2*s.* per man, the society men receiving an extra 15*s.* from their respective societies.

There was a meeting of the Catholics of Dublin on Monday in the Rotunda to protest against the judgment of Mr. Justice Keogh. The attendance was not at all influential, a fact which was repeatedly complained of by the speakers. Letters of apology were read from the Earl of Granard, Sir Dominic Corrigan, who thought it would not be well for him to take any steps in the present state of the matter, Sir John Gray, and other M.P.'s. Alderman Macswiney presided, and said their object was to repel, by all the force of language that sober men could employ, the utterances delivered in Galway, where an ermine-traducer undertook to vilify the creed to which he belonged, and to asperse the characters of the highest dignitaries of the Church. Judge Little, late of Nova Scotia, moved the first resolution. Both the chairman and Judge Little were interrupted by cries of "Shoot him," "He ought to be shot," &c., which elicited loud cheers. The chairman said the man who uttered the sentiment was unworthy to occupy a place in the meeting. Other resolutions called for the judge's removal from the bench, and expressed the opinion of the meeting in favour of contributing to the fund for the payment of Captain Nolan's expenses.

FOREIGN MISCELLANY.

The German Parliament was closed last week.

The census of the population of Paris shows a diminution of about 5,600 inhabitants. The total is 1,800,000.

The French Minister of Justice has refused Blanqui authorisation to undergo his punishment in New Caledonia, the intention being to send that prisoner to the Fort of Joux, near Pontarlier.

A Liberal meeting has been held in Oporto, and attended by 4,000 persons, at which it was resolved to petition the Government to enforce the law for the expulsion of the Jesuits.

It is announced from Vienna that the visit of the Emperor of Austria to the Court of Berlin is to extend from the 2nd to the 10th of September, and that it is believed to have some little political significance.

MR. SUMNER ON INTERNATIONAL ARBITRATION.—Mr. Sumner recently introduced in the United States Senate a series of resolutions in favour of substituting arbitration for war in the settlement of disputes between nations. Mr. Sumner must really have had a great deal of courage. If the Treaty of Washington, which establishes the great principle of arbitration, fails, it will be more owing to the influence of Charles Sumner than to the blunders of Secretary Fish. If Mr. Sumner did not originate the "indirect claims" he gave them prominence and character, and thus prepared the way for the miserable device of smuggling them into the "case" by which the administration attempted to acquire popularity. The collapse of the treaty would retard arbitration as a means of settling international questions at least a generation.—*New York Daily Bulletin*.

THE AUSTRALIAN TELEGRAPH.—The following telegram has been received by the British Australian Telegraph Company from Port Darwin:—"Todd arrived Daly Waters from Roper's River, Saturday, 22nd June. The express will deliver news in Adelaide in about five days after London dates. Express service will be established in middle of July in four days." Since receipt of the above a further telegram has been received, stating that the first "express will leave Daly Waters on 25th instant."

THE UNITED STATES AND THE NAVIGATORS' ISLANDS.—From a correspondent of a Sydney paper, writing from Apia, under date the 23rd of February last, we learn that the United States Government has undertaken the protectorate of the "Navigators' Group" of islands, which, as you

are aware, are in latitude 14° south and very near neighbours of the Fijians. The American flag at present is hoisted only at Tutuila, but this is stated to be only preparatory to the annexation of the other islands of the group Savia, Upolo, &c. The white residents approve this step, as affording additional security to life and property, and promising fresh openings to their trade. These islands, being of volcanic formation, are extremely fertile, producing in abundance cocoa-nuts, bread-fruit, bananas, sugar-cane, cotton, pine-apples, potatoes, coffee, yams, and tobacco; and Savia, the largest, is upwards of 200 miles in circuit. The natives are a fine race, the men handsomer than the women, but all distinguished for one virtue not increasing in some other parts of the world—to wit, respect for old age and experience. A correspondent of a California paper says:—"The central position of these islands, right in the track of the United States, New Zealand, and Australian mail steamers, about 1,600 miles from Auckland, 2,000 from Honolulu, 1,100 from Tahiti, 300 from Fiji, and 1,000 from New Caledonia, points toward them in the future as being the great depot of commerce in Polynesia. The coaling depot of the steamers is to be at Samoa City, in the harbour of Pango Pango, and our Government has already taken possession of the magnificent land-locked bay as a naval station. It was taken just in time, for fourteen days afterwards a German man-of-war arrived there for the same purpose, and when the captain was told by the pilot that the Narragansett had been there and had taken possession, he said, 'It cannot be so'; but being assured of the fact, at once sent for the consul, who told him it was quite true."

Miscellaneous.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent M.A. examination:—

Branch 1.—Classics.—Alexander Waugh Young (gold medal), University College; Arthur William Kaye Miller (obtained number of marks qualifying for the medal), University College; Reginald Thomas Hall Lucas, LL.B., Lincoln College, Oxford, and private study, and Robert McKie, private study, equal.

Branch 3.—Logic and Moral Philosophy, Political Philosophy, History of Philosophy, and Political Economy.—William Henry Brooks Brewer (gold medal), private study; George Litting, University College and private study; George Armitage Smith, private study; Edmund Wren, private study; William Bolton, Cheshunt College, and John Turner Marshall, Rawdon College and private study, equal.

SOUTH LONDON TEMPERANCE EXCURSION.—On Tuesday, June 18, the Rev. G. M. Murphy and friends of the South London Temperance Societies had an excursion by the London, Chatham, and Dover Railway to Dover. A train of fifteen carriages, well-loaded, started from Blackfriars Bridge at half-past eight, and reached Dover soon after eleven. By virtue of a special order from the Assistant Quartermaster-General, the castle was thrown open to the excursionists, and explored with much delight. There was quite a fleet of pleasure and sailing boats in the bay, and there was just sufficient breeze stirring to make the sailing excursions exciting. The arrangements at Dover comprised a midday concert, an open-air meeting and service of song upon the beach at four o'clock, and a public tea at the Wellington Hall. The party returned to town shortly before eight, reaching Blackfriars at half-past ten, having spent a delightful day.

SHAKESPERIAN READINGS.—Miss Glyn (Mrs. E. M. Dallas) is now giving a series of Shakesperian readings at the Hanover-square Rooms. Last Tuesday evening she read selections from *Romeo and Juliet* to a very select audience. Miss Glyn seats herself at a table whilst she reads in a perfectly natural manner, with great distinctness and suitable emphasis, the passages which she selects. She only uses just sufficient action to bring out with greater distinctness and reality the sense of the words uttered, and having a powerful flexible voice, perfectly under control, she is able so to modulate it as to leave no doubt as to who is supposed to be speaking. She certainly gives great reality to the drama, and enables the listener to enter much deeper into the spirit of the great author's creations than would be likely if he read it for himself. The next and last reading is from *Measure for Measure* on Friday evening next.

THE FUNERAL OF DR. NORMAN MCLEOD.—The funeral took place on Thursday at Glasgow, and was attended by every expression of public sympathy and respect. As the *cortege* passed through the streets the bells of the city churches were tolled, and the bands of the 19th Regiment and of the Volunteer Artillery played the Dead March in "Saul." There were in the procession Dr. Robertson, of Balmoral, on behalf of Her Majesty; the equerry to the Duke of Edinburgh, the Lord Provost and magistrates, the congregation of the Barony Church, and several hundred clergymen of all denominations in Scotland. At the grave, Dr. Robertson, by command of the Queen and the royal family, placed on the coffin three wreaths of *immortelles*. The first, from Her Majesty, bore the inscription, "A token of respect and friendship from Queen Victoria"; the second, "A token of respect from Prince Leopold"; and the third, "A token of respect from Princess Beatrice." In all the Established Churches and many of the Free, United Presbyterian, and Episcopalian Churches of Glasgow on Sunday, reference was made to the decease of this popular minister.

TO CAPITALISTS.—WANTED, a PARTNER in a Business which is now returning about £2,000 per annum, and with extra capital can be doubled. Any young gentleman wishing to learn a business, and use his capital, will find it an excellent opening.—Address, stating amount of capital, G. W. R., care of the Publisher, 18, Bouvierie-street, Fleet-street, London, E.C.

66, AVENUE ROAD, LONDON, N.W.

The Rev. NATHANIEL JENNINGS, M.A., receives STUDENTS for UNIVERSITY COLLEGE, or Pupils for its School, and assists them in preparing for their Classes.

The Metropolitan Railway makes the College easily accessible in all kinds of weather.

Terms on application.

THE NONCONFORMIST SUPPLEMENTS.

8 pp. each, price One Penny, or 6s. per 100.

January 3, 1872, with a full analysis of the Report and Evidence contained in the Blue-books illustrating the Physical and Moral Condition of the Rural Population of England.

March 7, entitled, "The Real Danger of Religion in the Schools; or, Fact v. Sentiment." Extracts from the Reports of School Inspectors, &c.

April 10. "The Church Establishment in the Rural Parishes in Relation to Religion and to Nonconformists." Copious extracts from correspondence.

May 2. "Our Religious and Educational Societies—a Survey of their Objects, Resources, and Work."

Arthur Miall, 18, Bouvierie-street, Fleet-street, E.C.

TERMS OF SUBSCRIPTION.

In future the *Nonconformist* will be supplied, post free, at the reduced price of

ONE GUINEA PER ANNUM,

to all subscribers who order the paper direct from this office, and are willing to pay the amount in one sum in advance.

Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quarterly, 6s.

Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouvierie-street, Fleet-street, E.C.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line A Shilling.

Each additional Line Sixpence.

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

For Situations Wanted, five lines	s. d.
" Wanting Servants, &c.	2 0

A Liberal Reduction made on a Series for Educational and all other Advertisements.

As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

In order that we may give a full and special report of next Tuesday's debate on Mr. Miall's motion on Church property, the issue of our next number will be postponed from

WEDNESDAY, JULY 3RD,

TO

THURSDAY, JULY 4TH.

To prevent disappointment, it is requested that orders for extra copies of that number may be sent early to the Publisher.

The Nonconformist.
WEDNESDAY, JUNE 26, 1872.

SUMMARY.

ONCE more the hopes of an arrangement at Geneva are overclouded. Yesterday it was reported by telegraph that all perplexities would be removed by the decision of the Arbitrators that they could not entertain the indirect claims; that the Washington Cabinet would acquiesce, and the necessity for a Supplementary Treaty disappear. This morning comes the news that the Court sat again for a short time yesterday afternoon in secret, but that the expectation of something decisive being done has not been realised. The proceedings were formal, but some definite decision is to be adopted to-morrow. One telegram repeats that the American Government consents to be non-suited on the question of the indirect claims, that this solution is acceptable to both parties, and that it is "nearly certain" that the Court itself has excluded the indirect claims. Such rumours must be taken for what they are worth,

as well as the report from Philadelphia that "the Treaty of Washington is considered safe."

Parliamentary business has made rapid progress during the week. The Lords made no material alteration in the Ballot Bill on the bringing up of the report, except to cancel Lord Shaftesbury's amendment for extending the hours of polling, and the bill was last night read a third time and passed without a division. Their lordships' amendments will be taken into consideration by the Commons at the day-sitting on Friday next. The Scotch Education Bill has emerged from committee; the most material alteration in its provisions since our last having been the transference of the payment of fees for poor children from the school board to the parochial authorities. Last night the bill as amended was considered, and the third reading is to be taken to-morrow night. The Mines Regulation Bill has also been twice considered in committee, and has made considerable progress.

Last night saw the end of the Burials Bill. The order for a renewal of the committee came on after midnight. Mr. Osborne Morgan would fain have postponed it for a few days. But there was a formidable array of members on the Opposition side, and a scanty attendance on the Liberal benches. The ambush was well arranged. The Tories had stolen a march on their political foes, and by a vote of 130 to 78 Mr. Morgan's short delay was refused, and it was resolved to go into committee on September 3. This substantial defeat of the bill for the session was greeted with vociferous Opposition cheers. We have no doubt that Lord Beauchamp's bill on the subject, which came down from the Upper House, will share the same fate; thus enabling the Liberals to give their opponents a Roland for an Oliver.

Some interesting events have occurred in France during the week, of which M. Thiers is the central figure. First, the President has received an imposing deputation from the Right, to whose complaints he curtly responded—"Instead of opposing the Republic, support it;" adding, "The Republic is the sole Government henceforth possible. There must be no more experimentalism in government, no more agitation. We have to liberate our territory, and shall only attain that end by maintaining and giving strength to existing institutions." The next incident was the discussion of the budget on Monday. The Government want an additional eight millions sterling, and the means of supplying it has led to a serious rupture between the Minister and the Commission. M. Thiers insists that a tax on raw materials is the best resource, but as that is obnoxious to the Assembly, he has proposed as a substitute an addition of ten centimes on salt, and fifteen centimes on indirect taxes. Such is the choice; and the arbitrary spirit of the President on Monday created much indignation. M. Thiers will not hear of any impost on capital, that is a property and income-tax, but he has so far abated his claims as to consent to negotiate with the Commission relative to a tax on securities. As the President is in the midst of the negotiations with Count Arnim, he occupies the position of dictator to the Assembly, and is pushing his advantage to the full.

The German Parliament passed the bill against the Jesuits by a large majority before its adjournment. The measure has now to be considered by the Federal Council, but the power of putting it in force will be left to the discretion of the provincial governments. The Vatican is not at all cowed by Prince Bismarck's resolute policy. The Bishop of Ermeland flatly refuses to revoke the sentence of excommunication which he had pronounced against two Professors, and leaves the civil power to take its own course. Some interesting information as to the great significance of this conflict is given in another column.

Two minor incidents of the week ought not to be left unnoticed. We learn from Port Darwin that the horse express which is to convey news over the unfinished section of the Australian land telegraph is organised, and that before the lapse of another week there may be news from Adelaide only five days old.—The Americans have annexed the Navigators' Islands, in the South Seas. Mr. M'Arthur last night tried to persuade our Government to accept the offer of the Fiji group, but Mr. Gladstone declined the responsibility, and asserted that the Government would annex no new territory except in conformity with the well-ascertained desire of the people. So the Fijians may apply to Downing-street if they like.

THE EDUCATIONAL REVOLUTION.

IMPERFECT as the Elementary Education Act may be, and even unjust in its primary operations, there can be no doubt that it con-

tains the germs of a thorough revolution in the relations both of Church and State to popular instruction. The signs of this revolution are already manifest, and that in quarters where we should scarcely look for them. The *Saturday Review*, which, while admitting the logical character of a secular system of State education, has sometimes been rather hard on its advocates, intimated pretty plainly the other day in criticising the proceedings of the National Society, that the interests of religion might best be served if the schoolmaster did not meddle with it at all. The same able paper, and also the *Times*, have recently commented, in words which imply much more than they express, on the change which is taking place in the position of the national school teacher. The capability of the present training colleges, and also the suitability of their discipline to meet the nation's demand for a larger number, and also a higher quality, of elementary teachers, have excited discussions of ominous significance in the London School Board and elsewhere. All these are straws which show the direction of the current of opinion, and make it worth our while to call the attention of our readers a little more in detail to the silent but thorough revolution which is beginning to make itself felt. In one of Edwin Waugh's most popular songs, an experienced mother comforts her disconsolate son, distracted by the contradictoriness of his inamorata, with the assurance that he has only to let the maiden alone, and she will soon come round.

"So go thi ways an' whistle,
An' th' last 'll come to thee."

We do not counsel quite such absolute inaction to the friends of religious equality in the schools; but it may give them patience under Parliamentary rebuffs to note how tame, and the essential conditions of the problem, and the healthy growth of common sense are working for the cause which they have at heart.

First, we note in the clergy and the supporters of voluntary schools an alarm at the proximity, even in the most destitute neighbourhoods, of board schools; just the sort of feeling which we may suppose the magicians of Egypt to have experienced when they saw how little chance their serpents had in the struggle for life with that of Moses. It was not always so. We heard loud boasts of the fond affection entertained by poor parents for denominational schools, and of the power of these schools to hold their own against any rivalry. Perhaps in places like Manchester, where the Education Act has been worked almost exclusively in favour of these schools, filling them with scholars whose fees were paid out of the rates, the same confidence may still be felt. But wherever, as in London, the Act is applied to its more legitimate purpose of supplying the deficiency of accommodation, the erection of a board school is apparently regarded by the clergy much as the opening of a new and handsome shop, to be conducted on improved principles, is regarded by neighbouring tradesmen in the same line of business. Thus it has become quite a common thing of late for the London Board to receive appeals, sometimes pathetic, sometimes indignant, from clergymen on whose preserves of ignorance and vice it is proposed to erect new schools. Now, when it is remembered that the exact deficiency in each locality is accurately known, and that as a general rule the proposed new buildings will leave even yet a margin between the supply and the actual requirements of the neighbourhood, it is impossible to assign to this uneasiness any other cause than a conviction that a denominational and a national system of schools cannot long be worked side by side. Indeed, it has been said by some of the clergy, whose candour at least must be admired, "We know that you will swallow us up; but we don't want to be devoured before our time." With such a feeling we may well sympathise, especially when we bear in mind the personal interest and devotion by which the schools concerned have been maintained. But not the less is it satisfactory to know that the universal prevalence of a really national system is felt to be inevitable.

But in this issue another is involved, and that is the ultimate adoption of the secular principle. Our assurance of this we gather not now from the resolve of the majority of Nonconformists, but from the extravagant demands of the National Society. This society flings back the so-called compromise of the religious question in board schools into the face of the Government. No religion taught apart from catechisms and formularies is of any use in the opinion of this society; and at its recent meeting Mr. Disraeli was applauded to the echo when he declared, that in abandoning the authoritative inspection and supreme control of religious teaching, the present Ministry showed a tendency to degrade the domain of Government into a mere enlargement of Scotland-yard.

Diocesan boards are busily contriving schemes to remedy this lamentable defection in high places. And altogether it is manifest that the ecclesiastical party is keenly alive to the fact that at least in the present state of opinion definite religious instruction must necessarily be sectarian. What then will be their course when the national system of schools has become universally prevalent? That they will be satisfied with the newly invented school board religion is in the highest degree unlikely. Indeed that the children should have every day suggested to them the possibility of a religion apart from catechisms and formularies, would appear to the ecclesiastical mind an extremely dangerous course of proceeding. In such circumstances the National Society will probably appreciate at length the value of the advice recently given to it by the *Saturday Review*, a journal which often gives tokens of far greater foresight than the necessity for brilliant appeals to fashionable prejudice will allow it openly to exhibit. When once the elementary school system has become truly and universally national, the ecclesiastical party will see the wisdom of concentrating their attention upon some scheme of religious instruction entirely outside the schools. And they will probably succeed much better, not only because their aim will be single, but because they will feel the necessity of adapting their instruction to the needs of a generation raised to a higher intellectual level by means beyond their control. But one thing is certain: they will then be foremost to insist that the instruction given in the national schools shall be honestly and distinctively secular.

Another tendency of the Elementary Education Act in its practical operation may perhaps be regarded as more uncertain in its duration, and of more doubtful expediency. But there are many reasons for thinking the Birmingham League to be right in insisting that free schools open to all are the logical inevitable corollary of a national and compulsory system of education. Here again the *Saturday Review*, with that clearness and force for which its style is so justly celebrated, gives its support to the League. "The inevitable spread of compulsory attendance," said our contemporary last week, "will remove the chief obstacles which at present fetter the work of instruction, while the abolition of school fees will probably bring about a greater fusion of classes in the schools, and raise in a remarkable way the moral and intellectual tone of the mass of scholars." Those who talk about the healthy influence of a school fee in maintaining a sense of responsibility, and also a spirit of independence amongst parents, should remember that such an influence depends upon the adequacy of the fee to pay the whole expenses of education. But this is notoriously never expected in public elementary schools. And the present system throws away the advantages of a sufficient fee on the one hand, and of universally free instruction on the other, while at the same time it creates insuperable difficulties in the way of enforcing regularity of attendance. The man who pays the whole expenses of his children's education feels that he is getting what he has personally paid for. The man who sends his child to a free school provided by the nation out of public money to which he contributes his share, feels that he is getting only his rights as a citizen. But the man who pays his penny or twopence, knowing that the rest is provided from other sources merely out of consideration for his poverty, has all the inconveniences of a regular fee to be paid perhaps out of uncertain wages, together with the feeling of dependence which is the very essence of pauperism. And at the same time the petty pride of caste, which infects all English society, sends to inferior private schools thousands of children who would receive a far better education in the schools of the nation. Or, as the *Saturday Review* characteristically puts it, "the odd system, which by exacting an inadequate school fee, stamps our poor-schools with the pauper stamp, while it prevents them from being free and so equal to all, has made the smallest tradesman anxious to raise his children at least above the level of the national schools."

Again, it is manifest that the growth of a national system is raising very much the status of the elementary school teacher. No longer a menial of the parochial clergy, emancipated from abject dependence on an ignorant committee, he becomes a recognised servant of the nation, invested with a responsibility and trust such as must raise him high in the respect of his fellow-countrymen. Called upon for no subscription to creeds, raised above the carping criticisms of ecclesiastical superstition, he may be expected to develop an independence of mind such as will communicate a healthier tone of thought to future generations of Englishmen.

Thus all indications given by the practical working of the Education Act point in one direction. Their logical issue would seem to be the establishment of a great Imperial system of schools, free to all, interfering with the conscience of none, completely ignoring religious distinctions, and with authority to command the enlightenment of the rising race. But, whether this programme be completely fulfilled or not, one thing at least is clear, that the Education Act, notwithstanding all its timid compromises, is likely to form an era in our progress towards religious equality.

MR. DISRAELI AT THE CRYSTAL PALACE.

THE leader of the Opposition is in danger of being victimised by the enthusiasm of his own supporters. The *raison d'être* of the Midsummer Day's demonstration at the Crystal Palace is not apparent. There was a purpose about the Easter gathering at Manchester, for it exhibited the unexpected strength of Conservatism in Lancashire. But no one is surprised that 1,300 persons can be assembled to dine together amid the sylvan beauties of Sydenham. The city of Westminster, which so triumphantly returned Mr. W. H. Smith at the last election, could alone have furnished such a contingent. It might be well to show that London could rival Manchester, but it was scarcely fair to Mr. Disraeli to oblige him to repeat, under adverse circumstances, his dramatic performance within the space of three months, and thus compel him to tax his versatility at the expense of his political discretion. The public, if not quite dazzled with the coruscations of the right hon. gentleman's oratory, are apt to be critical. It has been noted that Mr. Gathorne Hardy and his contingent of Tories did not put in an appearance at Sydenham, and that Mr. Disraeli suffered the disadvantage of delivering a speech, which should appropriately have been followed by a display of artificial fireworks, to the accompaniment of real thunder and lightning.

The comparative brevity of Mr. Disraeli's address on this occasion indicates a consciousness that he was not appearing to advantage. His attack upon the Government, at a time when they are making way with their programme of the session, and when even their social reforms—for the right hon. gentleman puts social reform in the forefront of his programme—are receiving Parliamentary sanction, was feeble and indefinite. The nation does not need to be reminded that the Tory, or as it now calls itself the Constitutional, party is resolved to stand by the Throne, the Church, and the Peerage. This distinctive claim is not very reasonable at a time when Mr. Disraeli's opponents are pursuing the same policy, are alienating a large body of their supporters by truckling to Church influence, and when the prospect of the right hon. gentleman's early return to power is based mainly upon the discontent of the Radical party at the shortcomings of their leaders. His historical disquisition was even less to the point. Mr. Disraeli has discovered that Toryism is national; Liberalism, continental and cosmopolitan—fine phrases, which, when submitted to a real test, are devoid of meaning. It may indeed be argued that Englishmen are averse to theoretical changes, and desire rather to repair their constitutional edifice than to build it up anew from the foundations. But progressive reform and not revolution is the creed of the Liberal party. The great measures which they have carried during the last twenty years have been the outcome of the national wishes—the successful resistance to the Tory "exclusiveness and restriction" which the right hon. gentleman himself condemns as a mistaken policy. Are there any of these great reforms in our institutions which Mr. Disraeli would desire to see recalled? The most democratic of these changes was carried by himself, not from any liking for Parliamentary reform, but to suit the exigencies of his party. When, however, as it is felicitously put by the *Daily News*, he "claims for his party and himself a monopoly of that national feeling which is the common possession of all Englishmen, and tries to hide the defeats of a generation by throwing an epithet at his conquerors," his ingenuity is surpassed by his audacity, and we see before us rather the envious critic than the constructive statesman.

Mr. Disraeli, notwithstanding the programme which he laid down, feels that a policy of mere resistance will not suffice for the country. But his great difficulty is to reconcile the Tory creed of his followers with the exigencies of an aspirant to power. He would, with the prospect of a return to office in the near future, like to rehabilitate his party by discarding "the principles of exclusiveness and restriction," and accepting the theory of progression. He is in

a sore difficulty at the necessity of swallowing Liberalism under another name, or of forming a sterile administration. There will be no choice for him. If a Disraeli Cabinet is to live, it will have to accept what are now nicknamed "cosmopolitan" reforms. Resistance to improvement may suit an Opposition atmosphere, but would be fatal to the occupant of the Treasury Bench. It is easy to talk vaguely of "social reforms;" but should Mr. Disraeli ever attempt anything effective in that direction, he will, like Mr. Gladstone, discover that aggression upon vested interests will seriously weaken his power and divide his party.

Mr. Disraeli tries to cheat himself and his followers with the notion that the failing popularity of the present Government is due rather to Conservative reaction than to Ministerial blunders and the working of natural causes. The resistance encountered by those who are assailing monopoly and injustice is appropriated to the credit of those who stand still. It will not avail him when his position is changed. Circumstances may combine to restore him to office; but as experience shows, Tory administrations are short-lived. If they are disposed to advance, their supporters are dissatisfied; if averse to reform, the country withdraws from them its confidence. Mr. Disraeli cannot arrest the working of natural laws, and all his pretty distinctions between "national and cosmopolitan principles," fail to hide the fact that a Conservative party cannot long subsist by giving effect to Liberal measures.

THE KIDNAPPERS AND THE LORDS.

LORD BELMORE, late Governor-General of New South Wales, has lost no time in calling the attention of the House of Lords to the question of kidnapping in the Pacific. Only the other day his lordship was exerting all the influence of his position as governor of one of the most important of the Australian colonies to induce the Colonial Office to take a proper view of the obligations of their position in that distant hemisphere; and immediately after resuming his seat in Parliament, he has given additional proof of his anxiety to throw the shield of British protection over the hapless islanders of Polynesia. He has not returned to England one day too soon for the good name of the House of Lords; for previously not a single peer, with the exception of Lord Kimberley, who introduced the Pacific Islanders' Protection Bill, and the Bishop of Lichfield, whose labours as Metropolitan of New Zealand brought him into intimate relation with the Polynesian race, manifested the slightest interest in the subject. Yet in the Commons the bill was debated with great animation; and the Government, while accepting one of Admiral Erskine's amendments, narrowly escaped defeat when that gallant officer pressed his views on another point to a division.

We are willing, however, to accept Lord Belmore's speech in condonation of much of the apathy on questions of humanity which undoubtedly prevails in the gilded chamber. It was a manly protest against cruelty and oppression, and an urgent plea for the adoption of vigorous measures for the suppression of the abuses of the traffic. We are not sure, indeed, that his lordship is not disposed to insist upon the desirability of abolishing the trade altogether; at all events, the tendency of his remarks about Queensland was that, even when the immigration is regulated, it occasions great moral and social evils. As he truly points out, a system of licences is open to the objection of legalising the traffic, and we strongly suspect that no kind of inspection which the authorities of Queensland may establish will ever eradicate the abuses which notoriously exist. A detective employed by the Government of New South Wales has given evidence which shows that one device resorted to in order to obtain natives is that when canoes come off to trade, the boats of the ships are pulled between the canoes and the shore to prevent the escape of the natives, who, helpless and unarmed, are thus caught in the kidnappers' net.

But these outrages sink into insignificance when compared with the practice of skull-hunting, which Lord Belmore was the first to bring to light. According to his statement, which is based upon information he obtained from several sources, British vessels convey war parties from the northern to the southern islands for the purpose of killing the natives of these latter islands and carrying off their heads as trophies of valour. The decapitation of the heads of captives was a practice which existed in New Zealand in former times; and it now appears to prevail in other parts of the Pacific. This ghastly custom takes the place of crosses and decorations in civilised countries, a chief being esteemed in proportion to the number of skulls which are suspended in his dwelling.

JUNE 26, 1872.

We find in the recent Bluebook on the Deporation of South-Sea Islanders a letter from the Rev. Charles Hyde Brook, of the Melanesian mission, in which he describes what passed before his own eyes in an island of the Solomon group so recently as August last. He says:—

Another vessel was seen on the morning of August 20; she was lying about a mile and a half from the shore. The native chief had issued orders to the effect that no one was to leave the shore; but one canoe did put off with five men in it. I stood on the beach in company with a large crowd, to watch the progress of this canoe; when it got near the vessel, which was a large black brig, two boats were lowered and pulled for the canoe. Anticipating what was about to happen, I could not look steadily at what took place, but I have not the least doubt that my companions saw everything plainly. At each successive act in the murder of their fellow-islanders they raised a loud cry, and at length launched a war-boat and put off either to save their friends or to have revenge. The boats did not wait, and they returned empty. Had my life been taken on the spot, who could have been surprised? As it was, the chief came to me and made me promise to do my best to revenge them. The heads were taken as before. The theory concerning this latter class of vessels is this: that the white master takes on board skull-hunters from the north, who are allowed by him to take the heads of those southern people whom they are ever striving to subdue, and that in consideration of this aid, the white master may take men or trade on their return to their north.

We believe that the African slave-trade in its worst days was not stained with greater atrocities than those which Mr. Brook so feelingly describes. His narrative makes one almost doubt whether civilisation is, on the whole, making any real progress in the world, and it gives colour to the views of those gloomy pessimist writers who hold that the suppression of crime in one part of the world is more than counterbalanced by its reproduction in other quarters. These "large black brigs" are commanded by English masters, manned by English sailors, and owned by English merchants. They are not spectral vessels which haunt the horizon and have a tangible existence only in the superstitions of seamen; for they have actually sailed from Australian or Polynesian ports on their career of piracy and murder, and credible eye-witnesses testify to the horrid brutalities which their owners and crews assist to perpetrate. We hold that every individual thus aiding and abetting the barbarous natives in their massacres is an accomplice of murderers, and ought to be dealt with accordingly. It is the duty of the administrators of the law to take steps to ensure their detection and punishment; and although Lord Kimberley tells us that an adequate force will now be employed to check kidnapping, and that every effort will henceforth be used to put an end to the revolting barbarities which we have described, it is not to the credit of the Imperial Government that the evil should have been permitted to grow to its present monstrous proportions. Some stern and salutary example, such as Sir James Anderson suggested at the Aborigines Protection Society's annual meeting, is surely needed.

A remark which Lord Kimberley made at the close of his speech justifies the startling suspicion that the Colonial Office intend to recognise the new Government of Fiji. "The Government trusted that they would be much assisted in their efforts to check the abuses of this traffic by those who had set up a Government in those islands, and who were now recognised as the authorities of Fiji." Does the Colonial Secretary really think—do the published reports of our able consul at Levuka give him the least reason for thinking—that he will receive adequate assistance from that quarter? Does he not know that the Europeans in the islands are even now planning expeditions for the subjugation of the mountain tribes of Viti Levu, and that many of them are deeply implicated in the acts of kidnapping which he reprobates? Mr. W. McArthur, with a truer appreciation of the responsibilities of Great Britain, and with a juster estimate of the value of the Fiji Islands to civilisation and Christianity, proposes the establishment of a Protectorate similar to the one which exists on the Gold Coast; and no one who reads the signs of the times aught can doubt that this policy must sooner or later be carried out.

Unfortunately our way of doing things is, not to take time by the forelock, but to postpone the doing of them until events are too strong for us; and then our rulers entail upon this great and enterprising nation—in which the colonising spirit is as energetic now as it ever was—the humiliation of being compelled to endure such indignant protests against a weak and time-serving policy as have been recently made by the Government of New South Wales. The people, on this as on other questions, are in advance of their rulers; but one day the latter will find that power will slip from their timid hands unless they keep abreast with public opinion.

HOW IT STRIKES A STRANGER.

LONDON, June 25, 1872.

The more virtuous members of the House have been greatly troubled lately upon the subject of count-outs. There have been three of them during the last month, and the consequence has been that several gentlemen have been rudely interrupted. Mr. Monk, for example, had scarcely opened his lips last Tuesday evening when a gentleman rushed into the House, stepped up to the Speaker, and suggested that if he would but open his eyes he would discover that the necessary forty were not present. Mr. Monk had to stop, forty members could not be discovered, and we were compelled to go home and digest our grief as best we might. Mr. Newdegate took this particular count out much to heart, for he had a motion on that evening; consequently, on Thursday, he brought the subject before the House, and produced a certain effect which it is difficult thoroughly to appreciate without knowing Mr. Newdegate's peculiar manner. He is perhaps the gravest member in the House, more so even than Mr. Walpole; and his little introductory speech wherewith he explained the reason of the question he was about to address to the Treasury Bench was a sort of dead march. His words moved one after another in slow solemn procession, accompanied at proper intervals by a slow solemn wave of the hands. The effect was most funereal. The House was subdued and silent, and there seemed to be a general conviction of sin. The wicked member who, heated by dinner two nights ago, had yielded to temptation, must have felt dreadfully repentant and miserable in the cooler afternoon with Mr. Newdegate preaching at him. Even that abandoned profligate, Mr. Tom Collins, who actually has the hardihood to defend publicly his crimes, hung down his head, and for the moment seemed a wiser and a better man. Mr. Newdegate ended by asking the Chancellor of the Exchequer whether he was prepared to submit to the approval of the House the resolution which the Select Committee on the Business of the House had approved, and which the Chancellor of the Exchequer himself had approved, viz., that no count should be legal till a quarter of an hour's grace had been given. There was a sort of sigh when he finished. Mr. Lowe, however, just lifted himself from his seat, and, with the most abrupt levity, briefly said, in a high-pitched voice, "No, sir," and then sat down. The House burst out laughing, the contrast was so comical. The House cheered, too, and was itself again, the burden of its transgression, which Mr. Newdegate had imposed being thus suddenly rolled off its back. I must say that had not the fear of the Serjeant-at-Arms interposed, I should have cheered. It is all very well for Messrs. Newdegate and Monk, and the rest of them, to imagine that some grievous mischief is done if their performances are not permitted. No doubt to Mr. Newdegate the "monastic and conventional institutions" are the core of evil in the universe. It is the old story of the man who lived in the valley. But the great world outside, the world of strangers like myself, has quite enough to do with politics without being bored by fifth-rate amateur mediocrities in the art; and the collective pain suffered by all Britain at Mr. Newdegate's extinguishment would not amount to a pin's prick.

On the other hand, the officers of the House, the reporters, the editors, and readers of newspapers, all rejoiced with heart-felt and really personal joy at being relieved of Mr. Newdegate's incubations. As for the proposed remedy, I do not think much of it. If members knew that no count-out could take place till a quarter past nine, they would not come till then. The fact is that the opposition to the present wholesome practice of stopping debate proceeds from gentlemen who cannot get the House to listen to them, and who want to use the House as a means whereby to ensure, for the sake of their own private vanity, the publication of the speeches.

The Scotch Education Bill and the Mines' Regulation Bill have both made some progress during the week. The last Committee on the Scotch Education Bill was more than usually interesting, through the success of an amendment which provides that the remission of school fees shall be obtained in the shape of parochial relief. The Lord Advocate for a time showed no sign of giving way, and even said that he would not, but the whole House, both sides of it, seemed to combine against him, and he therefore yielded. Then came the penal clause which was the occasion of some very bitter words. Mr. Lowther propounded the essentially conservative doctrine that everybody, whether he be English or Scotch, has a right to know as little as he likes or as much as he likes. Mr. Lowther's example proves the futility of debate between two

parties whose primary principles are so various. If Mr. Lowther really does believe that the power of the individual over himself is so supreme that society should never interfere, no matter how debased he may choose to make himself, it is a waste of words to talk to him upon this or almost any other Parliamentary subject. Probably he does not believe it, but like the average, inconsistent, unreflective, illogical, superficial Philistine, catches at a general principle just when it suits his turn, and drops it when it does not, never troubling himself to inquire what it really means and what its application should be. It was pleasant to see that Sir Robert Anstruther, one of the most genial and hearty gentlemen in the House, not a bit like a "Star Chamber"—one of Mr. Lowther's bugbears—was in favour of compulsion, and said that if there was one thing upon which the Scotch had set their hearts it was this. The only other incident in the debate which abides with me was a theological outburst from Sir James Elphinstone, who appeared in quite a new character, that of a religious prophet. The men who drew the bill, he shouted out, had no religious impressions, and the trail of the serpent was over it all. I have had the pleasure of hearing Sir James for many years, occasionally, but that he was a professing saint I never knew till this bill was discussed. I always considered him as a superannuated tar from the East India Company's service, distinguished by many marine virtues, but that amongst them saintship was certainly not to be reckoned. The laughter of the House ought to show Sir James that members generally were of opinion that saintship did not sit well upon him, and my advice to him is to divest himself of it as soon as possible, and once more put on his ordinary nautical costume which charms so much the dockyard electors of Portsmouth. A man-of-war's A.B. with ritualistic frippery on his back would not be more mirth-provoking than Sir James enforcing "religious impressions."

The debates on the Mines' Bill has run so much into details as to become almost unintelligible to an ordinary stranger like myself. Looking across to the reporters' gallery I noticed that it was unintelligible to the reporters too, for not a pen moved; and the next morning I found that not one tithe of many parts of the debate had been taken down. The House, in fact, was a sort of Grand Committee of mine proprietors and mining engineers, whose dialect even wanted translation. What occurred to me most forcibly was that immense advantage would have been gained if one of the miners had been in the House. All the members who have anything to do with mines are owners, and the men have simply to rely on their justice and that of the Home Secretary. Although such justice may exist, there are many points on which the interests of the employers and employed diverge to such a degree that perfectly fair legislation can hardly be expected, and there are many other points where the experience derived from actual work would be very instructive. Mr. Elliott, the member for North Durham, was once, I believe, a miner's boy, and actually began life in the pit. He came over from his place on the opposite side of the House, and sat by Mr. Bruce during part of the debate. But Mr. Elliott is now a rich man, and the privations of fifty years ago must have become dim to him.

The business of the House on Monday evening was the Army Estimates. There was the usual attendance of officers and economists, and owing perhaps to the electric and sultry state of the atmosphere, there was a great disposition to drowsiness. A somewhat remarkable speech was nevertheless delivered by Mr. Holms, the member for Hackney, on the abstruse subject of the militia. Mr. Holms surely deserves the very greatest credit for devoting himself as he does to the War Office. He is a Paisley manufacturer, but he has attacked the War Office with an industry and zeal, which, whether he is right or wrong, must do good. For my own part I speedily gave up the attempt to follow him, feeling my utter incapacity to do so, or to decide even one of the many numerous points which were raised by his speech. The House appeared to be conscious of a similar incapacity, for not a single note of approbation or disapprobation greeted Mr. Holms from the moment he rose till the moment he sat down. The speech of one gentleman, Colonel Leyd Lindsay I think it was, struck me with much astonishment. He gave an account of the manner in which certain metropolitan militia regiments had behaved at the autumn manoeuvres, and if his description of their conduct is correct, the satisfaction which we ought to feel at having to contribute to the support of these defenders of our country is certainly much diminished. Having myself happened to make the acquaintance of these regiments, I must say that I am fully in-

clined to believe him. A more horribly reckless, vicious, misshapen set of ruffians I never saw.

C.

THE INTERNATIONAL EXHIBITION.

II.—JEWELLERY.

Next to the cotton manufacture, that of jewellery occupies the most prominent position at the International Exhibition, the collection of specimens of the jeweller's art—one of the most ancient known—being singularly interesting and instructive, from whatever point of view it may be regarded. Ever since the discovery of gold in California and Australia the manufacture of jewellery has acquired a position of considerable importance in this country, forming as it now does, one of our principal art-industries; the demand for personal ornaments composed of gems in combination with the precious metals increasing with the wealth of the population. At present, London and Birmingham constitute the principal seats of the manufacture, which is also largely carried on in Edinburgh, Glasgow, and Dublin; the last-named places supplying considerable quantities of what may be termed "national" jewellery. The greater part of the jewellery sold in this country is of home manufacture, though the designs frequently are of continental origin. Of the imported jewellery, a considerable proportion consists of articles made from gold of a very low standard, or from metallic compounds into which not a particle of the true metal enters, save by way of a thin external coating. The same may be said of not a few of our exports, the imitation jewellery of Birmingham and London being exported largely for bartering purposes among the wild or semi-civilised races of Africa, Polynesia, and other parts of the world. Of the number of artisans employed in the jewellery manufacture, or of the amount of capital represented by it, we have no authentic statistics; all we know is that the former may be estimated at several thousands, and the latter at several millions.

Among the leading exhibitors is the Princess of Wales, whose collection of jewellery is one of the finest private collections ever exhibited. It consists of the principal gifts made to her on the occasion of her marriage, many of which are very costly. The Indian ornaments, which are the most striking, include a pair of bangles, richly enamelled in various colours and ornamented with diamonds; a magnificent necklace of pearls and emeralds; another, even more splendid, of diamonds, emeralds, and pearls; and a beautiful bouquet-holder of carved rock-crystal, adorned with gold, emeralds, pearls, rubies, and other precious stones. Another exhibitor is Miss Braddon, the well-known novelist, who shows a small but valuable collection, made for her by Mr. E. W. Streeter, from whose establishment also came the charming ornaments exhibited by Mrs. Dunville, Lady Garlies, Mrs. Cheek and Mrs. Skelton. Lady Garlies' "Tiger-claw Necklet" has a kind of barbaric sound about it, but the necklet is not so formidable in appearance as its name would imply. Turning to the manufacturers, we find Messrs. Howell, James, and Co., making a very creditable show, their collection being especially noticeable for a somewhat successful attempt at reviving the true artistic element, so conspicuous in jewellery of an early date, many of the designs worked out by the cunning of the goldsmiths being from the pencils of Sir Charles L. Eastlake, Sir M. D. Wyatt, John Leighton, W. Harry Rogers, and other men of real taste and ability. Not a few of these jewels are of a very artistic character, especially the bridal and memorial lockets, the workmanship of which is unexceptionable. Messrs. Hancock and Co. have a superb collection of costly bracelets, ear-rings, and other jewels, which show to great advantage, especially from the prominent manner in which the cases containing them are placed, a prominence which seems to argue some degree of partiality on the part of the Exhibition authorities towards this well-known firm. Several of the articles which tempt us to look at Messrs. Hancock's cases are singularly beautiful, including a head ornament, worthy of acceptance by an Empress, consisting of a tiara of rare and costly emeralds arranged in coronet form upon a scroll of brilliants, with brilliant band studded with emeralds. There is also a fine cross of emeralds, with a pearl centre, surrounded by brilliants.

Although somewhat unfairly placed in close proximity to the display of imitation jewellery, the collection of Mr. E. W. Streeter forms, perhaps, the truest representative of the English jewellery manufacture. The jewels here shown may be regarded as fairly illustrating the present condition of the art. Though in nearly all cases the assistance of machinery has been resorted to, with the view of lessening the cost of workmanship, in not a single instance could we detect the want of finish commonly ascribed to work completed in whole or in part by machinery. But more than this, Mr. Streeter has set the example of discarding all inferior standards of gold. Every article exhibited is made of eighteen-carat gold, and is thus what it appears to be—a reality, and not a sham. Another speciality of the display is the large number of suites shown. The manufacture of jewellery *en suite* is steadily on the increase, a circumstance which indicates the development of a purer art taste. Some of the Etruscan and Egyptian patterns shown are exquisite; others based on Assyrian, Holbein, and Vandyke mode-

being scarcely inferior. But the gem of the collection is a diamond suite valued at one thousand guineas. Mr. Richard A. Green exhibits a number of really tasteful bracelets, ornamented with pearls, cameos, medallions, in a somewhat original style, which seems to have found much favour with the fair sex, judging from their commendations of Mr. Green's productions. But Birmingham does not exhibit the slightest inclination to permit London to carry off the honours in this fascinating department of art. The Birmingham committee of jewellers not only show us the various descriptions of jewellery made in their town, but they also show us the artisans at work. Judging from the appearance of the men, their tools, and their benches, we should say that the making of jewellery was one of the cleanest occupations imaginable. The articles exhibited comprise almost every description of ornament, from a stud to a costly bracelet. Most of the gold used is of fifteen and eighteen carats. Many articles, however, are simply plated. The Birmingham portion of the display—with its shilling studs and forty-guinea bracelets—may be regarded as the connecting link between the two great sections of the jewellery department—the real and the imitation. Of the latter, much as we detest shams, we must admit that the resemblance to the genuine metal is singularly close, especially the articles made of what is termed "Abyssinian Gold," which seems to be used principally for lockets and Albert chains, many of which are very tastefully finished. The inventors, Messrs. L. and A. Pyke, speak very strongly in favour of the wearing qualities of their metal, and if people will wear imitation jewellery, perhaps the Abyssinian gold is about the best thing they could have recourse to.

But we do not care to linger in this part of the Exhibition, particularly when the great feature of the section has yet to be inspected. We refer to the display of national jewellery from various parts of the world. This is something really worth seeing. Here we have veritable specimens of the jewellery worn in Switzerland, Spain, Japan, China, Persia, Turkey, Italy, Bavaria, Portugal, Sweden, and numerous other countries. Many of these are of singular beauty, and not a few illustrate ancient national customs, as in the bridal crowns used in Lapland. These are of silver gilt, and are usually kept in churches, and hired when required. Some of the wealthier peasants, however, possess their own bridal crowns, which are preserved as heirlooms. The specimen in the Exhibition was made about ten years ago, and cost 9*l*. Close to it is a silver brooch, such as is worn by Dalecarlian women when in national costume, a dress seldom laid aside for more modern attire. It is worn in the kerchief. Each country has its own peculiar tastes, yet, somehow or other, they seem to surpass us. The jewellery which most nearly approaches in character to that common here is the Russian. Like ourselves, the Russians go in rather for quantity than quality. If they have bracelets, they must be thick and massive, and profusely adorned with gems. Indeed, heaviness is the prevailing feature of English jewellery, as grace and lightness form the characteristics of that of France and Italy.

But we ought not to overlook the national jewellery of Scotland and Ireland. Much of this is very artistic, especially the more finished specimens of bog-oak ornaments, the darkness of the wood contrasting most effectively with the lustre of the gems that stud its surface. The Scottish jewellery has a style of its own, the distinctive feature being the continual use of the Cairngorm, without which no Scottish ornament seems to be regarded as complete. Another curious description of jewellery is that made from cut black glass, which is extensively used for mourning purposes. Cheap as is the material, the manufactured ornament is frequently somewhat costly. For instance, here we have a bracelet, pendants, and pair of ear-rings, the selling price of which is fifty guineas, several thousand tiny bits of glass having to be worked together to form the ornament. There is a black glass coronet, valued at 35*l*, a suite valued at 45*l*, and a necklace, valued at ten guineas. Of what is termed "bird, beetle, and claw jewellery" we hardly know what to say. To say the least, it argues an odd fancy on the part both of sellers and buyers. Imagine brooches made of real Australian, Spotted Indian, Peruvian, and other beetles; pendants formed of humming-birds; brooches in which the heads of humming-birds are introduced; earrings made of tigers' claws; ptarmigan-foot brooches; bird and beetle headdresses; and so forth. Such ornaments seem to partake more of the tastes of savage rather than of civilised life; certainly they never can be made pleasing, however much they may be made to look novel or eccentric. Here we have the lesson of the Exhibition: the great majority of the manufacturers are evidently still hopelessly wedded to the old fallacy of seeking to produce the novel rather than the graceful or the artistic, despite the experience of such manufacturers as Mr. E. W. Streeter, who find that the public are always ready to patronise a good and tasteful article if produced at a moderate price.

Of course, the collection would not be complete without Messrs. Garrard's model of the famous Koh-i-Noor. But there is one thing missing in the Exhibition—a specimen of the South African diamond. How the commissioners came to overlook this latest addition to the family of costly gems, is a matter we do not care to investigate. Among so many duties to perform an oversight or to is perfectly allowable.

Literature.

THE GOSPEL OF ST. JOHN.*

Is there really any room for another book on the Fourth Gospel? Not certainly if it consist of the old arguments restated, or balanced in a slightly different way. But the readable and handsome volume which Messrs. Macmillan have just presented to the world, is anything rather than this. It is dedicated, in a few unpretending and graceful words, to the President and Fellows of Trinity College, Oxford, by one of their number (apparently on the occasion of his ceasing to reside), and bears every sign of being the first considerable literary effort of a stored and well-trained mind, to which the task selected is spiritually as well as intellectually congenial. While the writer is plainly quite conversant with the literature of his subject, he by no means occupies himself in simply treading beaten paths over again, or in trying to winnow any remaining grains of wheat out of straw already diligently threshed. Apart from the intrinsic merits of the work as both an original and valuable contribution to a special branch of inquiry, it commands respect as a sample of that scientific method which has hitherto been either applied to similar subjects far too seldom, or vitiated (and therefore made so far less scientific) by a disregard of the distinct nature of material and moral phenomena, and the consequent difference in the kinds of evidence which respectively belong to them.

We regret not to have room for the first half of the preface. Some introductory remarks in the first chapter may be given instead, as defining the scope of the essay:—

"Following the natural division, according to which the three first or Synoptic Gospels are taken as one class, and the fourth, that which goes under the name of St. John, as another, it deals only with the latter, partly as the more important of the two,—a greater divergence of opinion in respect of it being possible,—and partly because the questions raised in connection with it seem most ripe for decision."

"Within this more limited range, however, our inquiry still does not profess to be exhaustive. It is a subdivision of a division. It is confined to what is commonly known as the internal evidence to the character of the Gospel. Several reasons seem to make this limitation of treatment desirable."

Avoiding the temptation to attempt too ambitious a field, the essayist applies himself to his undertaking with great thoroughness. He will not be hurried, but makes sure of his ground step by step, nor do we think any reader who is capable of ordinary attention will be likely to feel impatient. To demonstrate by detached quotations the care and exactitude which are very appreciable in the whole course of thought, the methodical accuracy apparent in small details as well as greater matters, is no more possible than it would be to prove the excellent construction of a road by exhibiting a few of the "sleepers" and rails.

"There are some people whom it is necessary to startle if I am to do any good," said Dr. Arnold. Mr. Sanday does not write like a man who would go an inch out of his way to shock any one's prepossessions gratuitously. Nevertheless, though never wanting either in modesty or reverence, he will cause a great deal of perturbation to any reader who still continues to entertain the theory of literal, mechanical inspiration. Perhaps no one thing has done so much as that theory, on the one hand to bring discredit on far nobler beliefs which are sometimes accidentally bound up with it, and on the other to close the minds which are haunted by it, against some of the soundest and most spiritually fruitful results of the best modern Biblical research.

In a discussion of the discourse at Capernaum (John vi.), we find these reflections:—

"Words are fluid matter—much more so than visible outward fact. It is difficult to suppose that they could lie for fifty years in the memory—even a Jewish memory—and then be produced in the same shape in which they had entered. The improbability that this should be the case, increases in exact proportion to the originality and native power of the mind in which they are contained. The sharp, crisp outlines of tangible facts, presented to the eye to the senses, it will retain; but it will mix something of itself with the impalpable substance of thought. It will digest, shape, rearrange the verbal utterances treasured up in it, and they will be coloured by its individuality and the other impressions that it has received."

To a like effect are some of the observations on "The Discourse with Nicodemus." If we demur to any one expression—the first in the extract which immediately follows—it is partly because "gives the reins to his imagination," seems to us to suggest rather more than we think the essayist himself intends.

* *The Authorship and Historical Character of the Fourth Gospel, considered in reference to the Contents of the Gospel itself. A Critical Essay by WILLIAM SANDAY, M.A., Fellow of Trinity College, Oxford, (Macmillan and Co.) 1872.*

The phrase may not happen to have the same significance to him, or it may be used inadvertently:—

"If the Evangelist gives the reins somewhat to his imagination, he nowhere endeavours to claim for it more than subjective authority. How different from the proceeding of a forger! How natural if the writer is really St. John! one who felt that his own words were clothed with authority, and who was conscious that he had himself so put on the mind of Christ that he did not care to distinguish, and probably could not have distinguished if he had tried, the constituent elements in the thoughts and memories that thronged in upon him."

We should be sorry to miss from the essay the exegetical element which the essayist very properly represents as "only a secondary object in relation to his plan." The following may serve as one specimen of this ingredient. It consists of a brief commentary on that saying of John the Baptist, the singularly inadequate interpretation of which in "Ecce Homo" will be remembered by many who also remember the happy and grateful impressions which they derived from very many aspects of that remarkable production:—

"There is more difficulty in the other saying attributed to the Baptist, 'Behold the Lamb of God, that taketh away the sin of the world.' It is evidently based upon Isaiah lili. But if we are to suppose that it contains a matured doctrine of the Atonement, it would be highly improbable that the words had been actually spoken as they are recorded. Inspiration, so far as we can judge of it historically, is not found to act so violently, overleaping all conditions of time and circumstance. The conception of a suffering Messiah, if it had ever existed, was dormant in the popular mind; and though the Baptist may have had glimmerings of it, seen through the prophecies of the second Isaiah and some of the Psalms, still these must have been in any case vague and indistinct."

"On the other hand, however, we remark that the form and mould of the salutation is entirely prophetic, and entirely in keeping with the other utterances of the Baptist. This single pregnant ejaculatory sentence is precisely what we should expect from him. And it is not necessary to read into it a greater amount of meaning than it contains. We might conceive the process by which it came to be formed thus. The Baptist has been meditating in the solitudes of the desert on those passages of the ancient Scriptures which seemed and were then thought to have reference to the Messiah. Among these, this one in particular, Isaiah lili, would present difficulties to him; it would seem to connect with the 'servant of Jehovah' ideas of debasement and suffering that had no place in the popular conception. He has pondered over it long and deeply, and not yet been able to find a solution. Suddenly he sees in the crowd the face of One whom he had known perhaps in his youth, and whom he had recently under marvellous circumstances baptised; but never before had he been impressed in such an indescribable manner as now. There is something in the face and figure; something perhaps in its singular meekness and lowliness of mien; something also, it may be, in lines that seem to foretell of suffering, that fills him with strange presentiment. A thousand different currents of association, the product of a life of retirement and reflection, strike into one. The thought rushes in upon him, and before he knows what he is saying, he has given it expression: 'Behold the Lamb of God, which taketh away the sin of the world.' It is a touch of the true prophetic inspiration. The prophet himself knows not whence it came nor whither it tends. He cannot wholly analyse his own words. In a calmer moment, when despondency has taken the place of hope, and the Messiah to whom he had testified has seemed to disappoint his expectations by a career different from that which he had anticipated, they do not prevent him from feeling a certain misgiving, and from yielding so far to his doubts as to send two of His disciples to put the question directly, 'Art thou He that should come, or do we look for another?' All this is true to human nature. No man remains constantly at the level of his highest instincts and intuitions. They do not indeed leave him unchanged; and yet they cannot always retain their illuminating power. Such may well have been that which inspired the exclamation of the Baptist. It would be a mistake to attempt to give it too precise a signification. All we can say of it is, that it is an application of the prophecy in Isaiah that has been fulfilled by the event in a way surpassing all that its author could consciously intend or foresee."

The principles and the temper of mind indicated throughout, are removed equally far from the view of inspiration which conceives of inspired men as so many passive tubes through which an oracular, celestial voice is speaking; and from the allegorising tendency which reduces historic facts to the most impalpable of intellectual cobwebs: and from the quasi-reasoning which sets out from the stupendous assumption that nothing is to be held possible which does not lie strictly within the compass of nineteenth-century experience.

As the author begins by expressing his belief that the internal evidence to which he restricts himself is "capable of leading to quite 'definite conclusions,'" so too he ends by summing up the considerations which in his judgment "seem to give a clear verdict." After pointing out that the history of the Apostle may be seen reflected in his Gospel, "though 'shown in outline and no more,' the volume closes thus:—

"Because such an individuality and such a history is rare, it is not therefore to be rejected as incredible. A rare and complex cause must be assumed to account for rare and complex effects. And in the whole range of literature there is not a work that presents such varying and many-sided phenomena as the fourth Gospel. The whole of these must be taken in, and not a part of

them. It is useless to account for the unauthentic elements, and not for that far larger proportion that is authentic. It is useless to insist on the marks of late composition, where the traces of a contemporary and an eye-witness abound. It is useless to point to the culture of a Greek, when beneath it there lies the indisputable stamp and character of the Jew. And, on the other hand, it is equally vain to cramp that which lives and breathes in the iron bands of an *a priori* theory. The Apostle is a man of like passions with ourselves, more chastened, more tender, more clothed with the spirit of his Lord, more intimate with the World Unseen, and yet not supernaturally withheld or withdrawn from the ordinary laws to which flesh is heir; maturing slowly and gradually, drawing upon the stores of his experience, not wholly forgetful, liable to mistakes, unconsciously giving out the fruits of his own reflections as if they had been objective facts—an Apostle and yet a man. If either side is lost, the picture is destroyed; its humanity disappears; and a mechanical structure wanting in nature and vitality is set up in its place. I can as little think of the author of the fourth Gospel as a forger or even a disciple laboriously building upon other men's foundations, as see in him a passive organ of infallibility. Both views equally fail to explain the facts; and by the facts in this, as in all cases, we must judge, certain that in the end the interests of truth must accord with them. In this case they seem to give a clear verdict. The Gospel is the work of the Apostle, the son of Zebedee; it is the record of an eye-witness of the life of our Lord Jesus Christ; and its historical character is such as, under the circumstances, might be expected—it needs no adventitious commendation to make it higher."

We sincerely trust that every present and future circumstance may favour the realisation of a thought conveyed in the preface:—"I propose, if I am permitted, and the judgment of critics on the present volume should at all warrant me in proceeding, to carry on the same method of inquiry, first to investigate the origin and composition of the Synoptic Gospels, and finally to the subject of New Testament theology."

SCIENCE AND THEOLOGY.*

The endeavour to "reconcile science with Scripture" is not a particularly promising one, since we know not the Scriptures and science is but a peradventure to us as yet. When men talk of reconciling science with Scripture, what they really mean is that they will endeavour to bring the scientific *theory* of the moment into accord with their present *interpretation* of Scripture. If we had either the truth of Scripture or the truth of science in its absolute forms, the task might not be hopeless; for then we should have at least one constant and unvarying standard. But with a Proteus in either hand, with two perpetually shifting quantities and changing forms, what can we do? how can we hope to compare them? The scientific interpretation of the universe—at least in so far as it collides or unites with the disclosures of revelation—differs in every age; so also does the Church's interpretation of the Bible. If we reconcile them to-day, they pull apart to-morrow. Neither men of science nor the members of the Church—to say nothing of how they each differ among themselves at any given time—hold the theories they held a generation since, nor the theories they will hold when the next generation comes. Science has had at least three Shibboleths in the last thirty years: *Convulsion*, *Continuity* and *Evolution*, and has stoutly declared that it was necessary to our scientific salvation that we should pronounce each of them in turn. And how great the change in the tone, and even in the forms, of religious thought during the same period, all cultivated men know at least in part, though only a Biblical student can be aware of the vastness of the change which has passed on the method and spirit of Biblical interpretation. The commonest terms of the Divinity schools—such as "documentary hypothesis," "Elohistic and Jehovahistic Scriptures"—would have been an unmeaning jargon, words to conjure with, but a very few years ago; and those who are looking to the "documentary hypothesis," when reverently wrought out, for a solution of difficulties in the Book of Genesis now insoluble, or even to such a theory of inspiration as the Bible itself suggests, would doubtless have been condemned as heretical and perverse. The facts which men of science seek to interpret are the same to-day as yesterday, so also are the spiritual facts and events which divines seek to interpret. But the theology of to-day is not the theology of yesterday any more than the science of to-day is the science of yesterday. How should either remain the same, unless all men were dunces, when God Himself is conducting the education of the world?

Now the fact that we have neither science nor Scripture in its pure absolute forms at our command, but only human interpretations of

* *The Higher Ministry of Nature viewed in the Light of Modern Science, and as an aid to Advanced Christian Philosophy.* By JOHN R. LEITCHFIELD, M.A. (London: Hodder and Stoughton.)

them and theories about them, should be well borne in mind, since it conduces to humility, patience, forbearance. It forbids dogmatism, and that tendency to judge and condemn those who differ from us which is as pronounced in scientific as in religious men, and does equal discredit to both. It encourages the hope that as "knowledge grows from more to more," the theories of science and the interpretations of Holy Writ—

May make one music as before,
But vaster.

But it does not forbid, it does not discourage, any thoughtful and sincere attempt to adjust the present results of scientific investigation with the conclusions which men have drawn from a devout study of the Bible, imperfect as no doubt both are: rather, it encourages all such attempts; for only as the provisional generalizations of science and theology are fairly stated and compared shall we learn where as yet our knowledge is defective, which of our conclusions are dubious and need revision, and so be urged on to a more patient and generous quest for truth. And, therefore, we heartily welcome the book before us. The author proves himself to have a large acquaintance with the facts and deductions of science, in so far at least as such an acquaintance is to be derived from books. He addresses himself to his work in a candid and impartial spirit, a spirit purged from that tone of haughty assumption which leads some, who account themselves pillars of orthodoxy, to maintain, in the teeth of modern discovery, that the sun goes round the earth, and that God made the world in exactly a hundred and forty-four hours, of sixty minutes each, measured by the Church clock; while it induces others, despite the patience and modesty which science enjoins, to leap from insecure premises to unsound conclusions, and to snatch with an eagerness as unscientific as it is immoral at whatever appears to contradict the teaching of Holy Writ. The main themes he handles are the old-fashioned argument from design and the brand new theories of evolution, protoplasm, and the vital force. On each of these questions he has much to say that deserves attention; his aim throughout being to restore physical science to her old function as the handmaid of religion. He himself sums up the ends he has in view thus: "If it can be shown that from this very domain of natural science the interests of religion will be aided rather than hindered; if it can be established that the contemplation of Nature, and the study of it in its various parts and properties, modes and changes, when pursued in a reverential spirit, is a direct aid to Faith, and a powerful promoter of religious thought and speculation; if it can be made manifest that such reverential contemplation and research is the principal, and, apart from Revelation, the only means of which we can avail ourselves in the present stage of our existence, in order to acquire some definite and adequate conception of the greatness, the power, the wisdom, and the goodness of the Almighty Father; and finally, if it can be rendered apparent that in this present period, far more than in any preceding one, these attributes of the Deity may be exemplified and illustrated, so as most impressively to strike the mind of any one disposed to receive impressions and illustrations of this kind—then surely the ignorance, or indifference or aversion to Natural Science to which I have adverted, will give place to a zeal in its pursuit, and will ensure a welcome for its evidence and its suggestive intimations." And these are the ends he humbly hopes to attain, at least in part, by the publication of this volume.

We trust that his hope may be fulfilled, though two obvious defects in the book make us doubt whether it will be so widely read as, for its substance and tone, it deserves; we especially fear that it may not be read by the very class who most need some "aids to faith"—young men of culture, whose minds too often are "all clouded with a doubt." It attempts too much; it covers too wide a field—nearly the whole field of modern scientific and metaphysical investigation in so far as it marches with the theological domain. And, moreover, its author engages too many adversaries, and thus gives it a too controversial tone. He has a bout with Spinoza, with Leibnitz, with Kant, with Cousin, with Comte, with J. Stuart Mill, with Herbert Spencer, with Huxley, with Darwin, with Wallace, and with many more. Now Mr. Leitchfield is a man of good fence, an able and sincere "defender of the faith"; but it is hardly wise of him to take quite so many points on his single target, or to hope that with his single foil he can hold so many of the strongest and most subtle wrists in Europe in

play. Had he attempted less, he would have accomplished more.

But even worse than this rashness is the cumbrous Latinism of his style. In the passage already quoted from his Preface, our readers may have observed the sonorous roll of his periods; but that sentence is plain and simple compared to many. Throughout, the book is written in the *big* style so repugnant to the present age, and which we thought had long since been abandoned to Quarterly reviewers. David refused to take the field in Saul's armour; Mr. Leifchild, we suspect, would not have refused, he would have been so pleased to look big and to see the sun glittering on his weapons. Now, a scientific book cannot be written without a free use of scientific terms, and of these we do not complain. But James Hinton, George Henry Lewes, John Stuart Mill, Herbert Spencer, Professors Huxley and Tyndall have conclusively proved that it is possible to write even on scientific and metaphysical themes with clearness and simplicity. It would have been well for Mr. Leifchild and for the usefulness of the book to which he has given so much thought, had he emulated their example.

We cannot praise the style of this book, then; we heartily wish that its scope had been more limited: but we can promise our readers that, if they will get over the Latinisms with which it bristles, and will follow out its main lines of thought, they will find much in it to repay them for their exertions.

"HENCE THESE TEARS."*

This is a sprightly novel, and yet it does not lack an element of painfulness, though the author has skill enough to keep to a certain pitch. There is little of deference shown for the "poetic justice" idea; for the hero and heroine have to atone through half a lifetime for the error of the latter in trusting herself to a scamp, while she might have mated an honest man who was waiting for her; and the lesson, if the book have a lesson, is a warning to young ladies against preferring scapegraces in the hope that they will be able to reform them by the magic process of marriage. We are not sure but that long lapse of twenty years is an error in the construction of a story, otherwise excellent, as it has the effect of appearing to cut the novel into two parts; but the author has done almost all that dramatic skill could do to make up for this by vivid picture, clever dialogue, and bits of sparkling humour, and the threads are skilfully retaken up. The work, it must be said, is well and conscientiously put together.

Christopher Bellamy is the villain of the story—scarcely the conventional villain, however; indeed, he is as original a specimen of villain as we have for a while met with—and he manages to steal the affections of his cousin Julia, who is reputed to have great wealth; while she is sincerely loved by Mr. Esdaile, of Garwood Priory. Bellamy is driven to great straits, owing to gambling debts, and forges upon Mr. Esdaile to enable him to entrap Julia into a secret marriage. The lovers, however, are surprised just after ordering the solitary wedding-breakfast in an obscure coffee-house; and the alternative of imprisonment, or a voluntary banishment to some foreign city, is presented to Christopher. As he has no love for the handcuffs, and as there is no hope of any other move—clear proof having been found in the exact impression of the forged cheque on his blotting-pad—he prefers residence abroad on a small allowance; whilst Julia retires to her former home with her uncle, married yet without a husband. Years pass over, and the quiet village of Garwood receives a visitor in the shape of a German artist, Herr Eysenbeck, who goes sketching about Mr. Esdaile's grounds, and at length finds access to the house, when he takes occasion to note the exact position of the strong-room. This is no other than Christopher Bellamy, who returns with a worthless locksmith, Behrends, when the servants, as he knows, were to be out at an entertainment; and he forces the lock to rescue from a deed-box the evidence which had condemned him to his life of wanderings. He is detected and banished, and dies in his banishment, and Julia Bellamy is at last mistress of Garwood Priory.

Some of the minor characters are very well sketched, especially Philip Raymond, and his mother, and Miss Klein, the governess. On the whole, the story is sparkling and agreeable, and we have no doubt there are many who will read it with the same interest as we have had in reading it. And this we say in spite of some rather glaring improbabilities, as, for example,

Squire Garwood's too childish behaviour when Miss Klein meets him in the walk to deliver Julia Bellamy's warning regarding Eysenbeck, as well as some of Mrs. Raymond's oddities, which remind us here and there of touches of Dickens. Indeed, this writer sometimes descends to borrow from others in a way that makes us wonder when we think of his versatility. He actually puts into the mouth of one of his characters the famous saying of Becky Sharpe, that "It is easy to be virtuous on four thousand a year!"

RECENT SERMONS.

A True Life. A Sermon on the Death of Sir Francis Crossley, Bart., M.P. By Rev. E. MELLOR, A.M., D.D. (Hodder and Stoughton.) This sermon bears most of the characteristic marks of its author—great chasteness of style, with great directness of purpose. Its object is to show how human life is a service, and that every man, the bad as well as the good, serves his generation. For good service, however, there are special requisites. Dr. Mellor singles out sympathy and accordance with the will of God. At the end of the sermon the address at Sir Francis Crossley's grave is given.

Enthusiast. A Sermon preached before the Baptist Missionary Society, April 24, 1872. By CHARLES STANFORD. (Yates and Alexander.) All that Mr. Stanford does in the way of literature is marked by beauty; this sermon is also marked by force. We quite agree with him. Every man who has to do or who does a great work must be an enthusiast; and this sermon is a noble justification of enthusiasm. Of a representative of the class he boldly says—"Such a man may sometimes fall into a mistake, and be hurried away into some sublime extravagance or noble rage; but the blunders caused by enthusiasm are as nothing compared with those caused by the want of it." Very true. If the world had always been filled by cautious, prudent, and safe men, a pretty world it would have been by this time!

Hope for China; or, Be not weary in well-doing. By the Rev. GRIFFITH JOHN, of the London Missionary Society. (Snow and Co., Paternoster-row.) Mr. Griffith John's masterly sermon, preached on the 8th of May at Surrey Chapel, is well worthy of separate publication. Mr. John is one of those who firmly believe that China will ere long yield a rich harvest to those who have laboured and are still labouring there with little apparent result. He is not at all dismayed at the slowness with which spiritual changes are wrought in the heathen world, and notably in China. "During a missionary career of fifteen years," he says, "I have been compelled to examine and re-examine the grounds of my convictions on this subject, and I am glad to be able to tell you that my faith in the reality and ultimate success of the missionary enterprise was never stronger than it is now." And we must say

Mr. John gives in the compass of a few pages—pages full of fervour and genuine eloquence—remarkably cogent reasons for the faith he holds. Although he has no expectation that the conversion of heathen countries to Christianity will be accomplished rapidly, or without the most strenuous and united efforts of Christian churches, he has no ear for the complaints often heard at home that there are no substantial results to show for all the work of propagation that has been hitherto undertaken. In his own graphic style he surveys the entire mission field to prove his case. We can easily believe that the discourse created a profound impression at Surrey Chapel, and have no doubt that its wide circulation will greatly stimulate zeal on behalf of Christian missions.

BRIEF NOTICES.

The Tales of Frithiof. By ESIAS TEGNER. Translated from the Swedish by Captain H. SPALDING, 104th Fusiliers. (Murray.) The Frithiof Saga is one of the class of Norse legends or Sagas, styled "heroic," by Professor Müller, in his "Saga Bibliothek"; and Esias Tegner was a bishop of the Swedish Church, who versified the legend, still holding very closely to the outlines of the old original. The fact that he divided his poem into twenty-four sections, using in each a wholly different metre, has presented a difficulty to translators, both foreign and English. For Captain Spalding, though he shows no little facility, and certainly much love, for the Saga, is not the first Englishman in the field. Tegner's Frithiof Saga was very carefully and ably translated into the original metres some years ago by the Rev. W. L. Blackley, and some of Captain Spalding's phrases and rhymes suggest that he had seen this translation, though he makes no reference to it whatever. Spalding, in some cases, keeps very close by the original, but he has not the fine ear of Blackley. He rather wants the wealth of phrase, the cunningly-musical turn of the other. Indeed, in some sections of the Saga, it was hardly possible to surpass Blackley, and keep to the metres; in some few instances, again, where Tegner is chiefly descriptive, Captain Spalding almost has the advantage; but in the purely lyrical passages, where most delicacy was needed, we still prefer Blackley. The seventh section—"Frithiof's Joy"—gives an opportunity to test this. Here is Blackley's 1st stanza:—

"Though Bele's sons may widely sound,
From vale to vale, the battle cry,

I go not forth; my battle-ground,
My world, in Balder's grove doth lie.
From thence no backward glance I'll cast
On kingly spite, or earthly care;
But joys of the immortals taste,
United with my Ingborg fair."

And this is Captain Spalding's:—

"King Bele's sons may gladly roam
From dale to dale with flag unfurled.
'Tis nought to me: in Balder's dome
There rests my soul, there lies my world;
There shall no thought my bliss destroy,
Of kingly rage or earthly care;
But may drink without alloy,
The cup of bliss with Ingborg fair."

Throughout Captain Spalding shows good taste and fine feeling for the original, and now and then noticeable felicity of phrase.

Rabbi Agur's School and its Four Teachers. (Religious Tract Society.) This title hardly gives hint of the exceeding beauty and worth of this little book, which is a choice specimen of a style of teaching such as we could wish were more common. Rabbi Agur is that son of Jakob who, though he lived some five hundred years after Solomon, uttered some sayings so wise, that Ithiel and Ucal, his disciples, wrote them down, so that we find them added to the Book of Proverbs. The ants, the conies—or, rather those strange creatures the hyraxes (for the wild rabbit is not found in Palestine)—the locusts and the lizards, from the text of four short discourses, in which a vast deal of information in natural history is condensed, no less than moral and religious teaching, and all in such an easy, garrulous way, as should be potent to attract the attention of young folks. Birds and flowers, as referred to by our Saviour, are also dealt with in a similar manner. We can, without reserve, recommend this little book as one of a kind from which both children and adults are certain to receive much instruction and delight. It is nicely got up, too, with one or two well-executed engravings.

Virgil in English Rhythm. By the Rev. ROBERT CORBETT SINGLETON, M.A., First Warden of St. Peter's College, Radley. Second edition, revised and enlarged. (Bell and Daldy.) Mr. Singleton produced a very useful book both for masters and scholars in his "Virgil in Blank Verse," and we are glad to see this second edition. He is always faithful and generally elegant. What is of most value is the plan of giving illustrations from the British poets, which are always apt and suggestive, and fitted to be very useful to students as giving them such a tasting of English poetry as is likely to deepen their love for it, and send them to study it—a thing which should as much as possible be encouraged alongside of a study of the classics. The eulogies are especially well done in this translation, and the volume is every way neat and handy.

Glitter and Gold. By HORACE FIELD, B.A. (London: Longmans, Green and Co.) We have read through this book—a feat in which we do not think we shall find many imitators—but we cannot say that we quite understand it. The author sets a high purpose before him; nothing less than to apply the principles of the Gospel to society; but he must have more definite ideas as to the way in which it is to be done, and be able to develop them more clearly, before he can achieve any success. His book is a strange medley. It has many fine thoughts, contains some eloquent protests against evils we earnestly deplore, and here and there suggestions full of promise; but it is so incoherent, its ideas are so crude and so imperfectly worked out, and there is such lack of the constructive power, that the effect is disappointing in the extreme. The thing is made more ridiculous by being thrown into the form of a tale, which is the most confused and uninteresting attempt at a story which we have met for a long time. What with rival manufacturers and competing looms, co-operative schemes, and love scenes between the most extraordinary pair of lovers with whom it has been our fortune to make acquaintance, the story is a tangle through which we have found it hard to make our way.

Darwinism in Morals, and other Essays. By FRANCES POWER COBB. (London: Williams and Norgate.) All the papers in this book are reprints, and the reader of *Fraser*, the *Fortnightly*, and the *Theological Review*, will remember most of them. Miss Cobbe's papers once read are not likely to be soon forgotten by the general reader. It is delightful to get hold of papers so clear in style and so straightforward in purpose as these. They are remarkably "single-eyed," and to this fact much of their lucidity and charm is due—"if thine eye be single, thy whole body shall be full of light." Few of these papers show any remarkable talent for original investigation—indeed, we have more than once felt that patient induction has been quite neglected—but all of them display high merit in making readers acquainted with the facts under review, and an intelligent independent judgment is passed upon them. The two papers originally contributed to *Macmillan's Magazine* on "Unconscious Cerebration" and "Dreams," could only have been written by a true lover and student of psychology. To discuss the various questions considered in this volume would occupy far more space than could properly be given to an ordinary collection of reviews and magazine articles; but we must give the book a word of hearty commendation. We have often disagreed with Miss Cobbe—indeed, our theological stand-point is wholly different from hers—and it has sometimes appeared to us that it would be easy, if

* Hence These Tears. A Novel. Three Volumes. (Richard Bentley and Sons.)

sometimes not so, to controvert her positions. But we have been throughout struck with the candour and highmindedness of the writing. Although, too, Miss Cobbe is a simple Theist, and her estimate of Christ is far different from ours, it seems to us that the most conservative of believers would be struck with the absence of anything destructive in her tone. The book is a thoroughly religious one, as must be acknowledged by those who would differ much from the type of theological opinion found here.

A second edition of *Echoes of Holy Thoughts*, with preface by the Rev. John Hamilton Thom (Williams and Norgate), deserves to be welcomed, for there is not a little well-expressed thought to be found in it. Mr. Thorn has written a good preface, though, perhaps, with a slight bluntness here and there.

Stray Leaves, by C. E. M. (Macmillan), is a series of poems mostly devotional. They have a sense of truth and a tone of genuine feeling, and the expression is everywhere chaste and musical, though we do not trace very much of strength or originality. The secular poems—"Sir Harry Vane," "The Tricolor in Naples," and "Massini"—do not strike us as being so good as the hymns; but the fables at the end are simply exquisite. It is every way a finished little booklet, and the outside faithfully corresponds to the inside with its design of leaves falling down in autumn.

Margaret Fuller (Seeley and Jackson), is a story of the late war in France, freely translated by Mrs. CAREY BROWN. It is in the form of an autobiography, and is told with singular spirit, relieved now and then by a touch of tender pathos. It gives a very good notion of life in a French provincial town during the Prussian occupation, and of the sufferings which the poor people endured. Monsieur Leonard and Pierre, with his crippled arm, are very well done.

In *Women of the Last Days of Old France*, by the author of "On the Edge of the Storm" (Warne and Co.), we have a very attractive book, full of anecdote and picture. The most effective are the sketches that are connected with the great revolution, in spite of all that has been written about it, and especially the story of Madame Pernon and Bonaparte, who went to her house in search of Salicetti. The facts are apparently given, though it is clear a little fancy is had recourse to to help out the effect. "In the Bastille" and "Flotsam" and "Jetsam" are both stirring narratives.—The story of the *Conquest and Settlement of the Island of Great Britain*, by Major WILLIAM PRIME JONES (Bemrose and Sons) is told in a methodic, matter-of-fact sort of way; but we fear is hardly calculated to excite enthusiasm in the minds of the young. However, very rare faculties are required for that, and are only seen in such works as Mr. Freeman's "History of England for Children." But Major Jones's sketch may serve a useful purpose, more especially as the military aspect of matters have seldom in a short narrative have had such prominence as he has given them.

In Dr. JAMES KIDD'S *Dissertation on the Eternal Sonship of Christ*, with introduction, by ROBERT S. CANDISH, D.D. (Hamilton, Adams and Co.), we have every way a remarkable book. Kidd was an Irishman, and through great straits in boyhood managed to get a smattering of knowledge, and was eager to push forward to college. He went to America, where he studied, and learning much whilst engaged in teaching. He returned to Edinburgh, while yet a young man, to complete his studies, and was appointed Professor of Oriental Languages at Aberdeen in 1793. Amid a nest of "moderates," he was a staunch evangelical, and soon became popular as a preacher, his humour and his oddities aiding him in this, rather than otherwise. He opposed the views which regarded the worship of Christ as something which took date from the incarnation, holding that "the paternal relation exists primarily and originally in the Godhead itself." His argument is conducted with rigorous logic, and is very thorough, showing here and there such remarkable subtlety as to well justify its republication at the present time.—Dr. WALKER, in his *Cunningham Lectures* for 1870-71, gives an admirable summary of Scottish theology, pausing now and then to note a characteristic of the prominent men, notably Henderson and Boston. The lectures are readable and interesting, but doubtless they would have been still more valuable to the student had not ill-health precluded the author from revising them and adding references.—In his *Sermons* (Blackwood), Dr. HURCHISON, of Banchory-Ternan, has given us some very finished discourses. They are, however, polished rather than original, and are marked by a solid sort of soundness. We have, however, read them with much pleasure—more especially that one entitled "Death Welcomed."—*God With Us*, by ALVAH COOKE, D.D. (Hodder and Stoughton), is the work of a well-known American writer, who is president of Newton Theological Institution. He deals with much the same topics as Dr. Kidd—the sonship and atonement of Christ, but hardly with the same closeness and clearness, especially in the chapter where he deals with Dr. Bushnell's "Vicarious Sacrifice." There is a good deal of freshness and not a little learning directed against certain forms of ultra-rationalistic criticism.—In Mr. J. B. McCaul's *Sunday Reflections* (Longman and Co.), there is a hearty vigour, and sympathy, and manly frankness, which we cannot but like.—*My Class for Jesus*, by LILLIE, (Elliot Stock) is a record of labour and success in Sabbath-school teaching, told in a simple and un-

affected way, though it is clear that for the sake of disguise, a point is now and then slightly coloured, though with no injury to the realism of the narrative. As Mr. Smith Spencer says, in his introduction, it is fitted to stimulate and encourage Sabbath-school teachers.—*Footprints of the Saviour*, by the Rev. W. B. CARPENTER, M.A. (Hamilton, Adams, and Co.), is a set of homilies on the places more closely associated with our Lord's life on earth. There is first a description, then a series of reflections suited to the events mentioned in the sacred narrative as taking place there. Mr. Carpenter writes with clearness and force, and has made a very readable though unpretentious little book. It is very well illustrated, too, and tastefully got up, so as to be very suitable for a present.—Mr. Partridge has given us some very pleasant verses in the form of *Important Truths in Simple Verse* (Part-ridge and Co.). "Morning," "The Idle Bee," and "My Heart is a Garden," strike us as being very admirable children's poems. There is evidence of genuine, devout feeling throughout. Some of the little woodcuts are really illustrative, and that, at the present time, is high praise.—Mr. Biden, in the *Bible Plan Unfolded* (Elliot Stock), has said some very true things—especially with reference to the symbolical element in Genesis and the Old Testament generally, and also the relation of the various parts of Scripture to each other; and we are therefore pleased to see a second edition of his book, though we think he has a tendency to solve every difficulty by too ready an application of his theory.—*Hidden Life: Memorials of John Whitmore Winslow* (Shaw and Co., London, and Noyes and Friend, Brighton), is now in a fifth edition, which it well deserves to be. Whitmore Winslow was a son of the well-known Dr. Octavius Winslow, an ardent student, a faithful disciple, a young man every way full of promise, who was drowned whilst bathing in his twenty-first year. His letters show remarkable purity and penetration, and fully justify all his father has said of him. It is a good book for students to read.

Mr. BARNARD'S *Oral Training Lessons in Natural Science and General Knowledge* (Robert Hardwicke) are constructed carefully and on a very good principle—that of elliptical lessons, in the course of which the pupils are required to fill in appropriate terms. The teacher by this plan is also trained to effective mode of delivery.—Mr. J. BERNER'S *First Lessons in Health* (Macmillan and Co.) is quite a triumph in its own way. With such simplicity of phrase as the merest child might understand, the chief laws of health are exhibited and illustrated.

GLEANINGS.

A woman and a cow yoked together form the team of a thrifty German farmer in Minnesota.

As frost to the bud and blight to the blossom, even such is self-interest to friendship; for confidence cannot dwell where selfishness is porter at the gate.

A boy, writing a composition on "Extremes," remarked that "we should endeavour to avoid extremes, especially those of wasps and bees."

BLARNEY.—"What makes your horse so slow?" asked a tourist one day in the Glen of the Downs, Ireland, of his Celtic Jehu. "It is out of respect to the bayutiful sanery, yer honour—he wants ye to see it all. An' thin, he's an intelligent baste, and appreciates good company, an' wants to kape the likes o' ye in beloved ould Ireland as long as he can."

"JONATHAN."—A miller carrying on business at Gisborough has been convicted and fined 40s. and heavy costs for having on his premises sixty-three sacks of an article called "Jonathan," used by the trade for the adulteration of meal. The defendant contended that it was meal of an inferior quality, but an analysis showed that it contained only a trace of nutritious matter—not more than half a part in one thousand.

AN ESSAY ON WATER.—A little boy was asked by his teacher to write a composition on the subject of water, and the following is the production: "Water is good to drink, to swim in, and to skate on when frozen. When I was a little baby, the nurse used to bathe me every morning in water. I have been told that the Injuns don't wash themselves but once in ten years. I wish I was an Injun!"

AMERICANISMS PROSCRIBED.—The *Chicago Post* has issued the following ukase:—"Hereafter every reporter in this office shall be personally decapitated and shall lose his situation who shall be guilty of the use of any of the following barbarisms of language: Postmortemed, for dissected; suicided, infanticided, &c.; accidentated; indignated, for got mad; disremembered, disrecollect, disforgot, &c.; abluted, for washed himself, herself, or itself, as the case may be; sporn, for spared; spondulix, for ducats; catastrophed; scrumptious; receipted; planted or funeralled, for buried. And any editor, reporter, correspondent, scribe or dead beat, shall, as an additional penalty, be put on half pay who shall write 'on last evening,' 'on this morning,' 'on yesterday,' or 'on ten o'clock in the forenoon.'"

THE ART OF PUMPING.—In a case in which Jeffrey and Cockburn, when barristers, were engaged, a question arose as to the sanity of one of the parties concerned. "Is the defendant, in your opinion, perfectly sane?" said Jeffrey, interrogating one of the witnesses, a stupid-looking countryman. The witness gazed in bewilderment at the ques-

tions, but gave no answer. Jeffrey repeated his inquiry, altering his words to, "Do you think the defendant capable of managing his own affairs?" Still in vain. "I ask you," said Jeffrey, "do you consider the man perfectly rational?" No answer yet. "Let me tackle him," said Cockburn. Then, assuming his broadest Scotch tone, and turning to the obdurate witness, he began, "Hae ye your mull wi' ye?" "On, ay," said the awkward Cimion, stretching out his snuff horn. "Noo, hoo long has ye kent John Sampson?" said Cockburn, taking a pinch. "Ever sen he was that high," was the ready reply, the witness indicating with his hand the alleged altitude. "An' d'ye think, noo, between you and me," said the barrister, in his most insinuating Scotch manner, "that there's onything intil the cratur?" "I wadna lippen him wi' a bull calf" (I would not trust him with the guardianship of a bull calf), was the instant and brilliant rejoinder. The end was attained, amid the convulsions of the court.

WORKMEN'S DWELLINGS IN BERLIN.—Houses for the working classes are exciting the attention of the very highest personages in Berlin. The Empress, profiting by her English experiences, has transmitted to the chief burgomaster plans of the working men's dwellings established by the Baroness Coutts and of the Peabody lodging-houses, appending thereto observations made by Her Majesty during her recent visit to England.

WALL-PAPERS AND DISEASE.—This subject—to which we have before called attention in connection with the use of arsenical dyes—is revived by a writer in the *Pall Mall Gazette*. The following is a passage from the letter:—"Although arsenic is used more or less in papers of all colours, those with green in the pattern generally contain larger quantities than other papers, and, the arsenic being combined with copper to produce green, the dust of copper as well as arsenic is inhaled, thus involving a double source of poisoning. Blue papers also appear to be especially injurious, whether they contain arsenic or not, some being covered with blue verditer, and others with Prussian blue (also used very extensively in distemper wash for walls and cornices), both of which appear to have very injurious effects. There is also a blue pigment in use for such purposes which contains a great deal of arsenic. As all unglazed papers and distemper washes give off more or less dust into the atmosphere, though often imperceptible to the naked eye, it requires no very great stretch of imagination to realise that poisonous dust thus inhaled cannot fail to do harm; and physicians are well aware (though in this matter they have hitherto ignored it) that poisons are still more deleterious when inhaled than when swallowed, being more rapidly taken up by the blood. Consequently, as a variety of poisonous and medicinal ingredients are used for colouring wall-papers and washes, it would appear that our whole system of wall-coverings is probably one of the most gigantic errors in hygiene that has been committed in modern times." The writer mentions several instances of sickness produced, as he believes, by this cause, and continues:—"I will conclude by repeating what I have said elsewhere, that I believe every medical man in the kingdom is treating day after day numerous cases of disease originating in irritation of the mucous membrane, which simulate almost every morbid condition under the sun, the true diagnosis of which would be 'arsenical poisoning.'"

THE INCREASING COST OF FASHIONABLE DRESS.—We find people ostensibly possessing a very fair income practically undergoing all the troubles of poverty. Take, for instance, a young married couple with 1,200*l.* a year and three or four children. If they indulge in what is termed "going out" and the lady endeavours to keep pace with her fellows in the way of dress, they are in reality little better than paupers. 200*l.* a year spent on the lady's toilet is not only an extravagant sum, but it will require occasional self-denial and a certain amount of good management to keep within that limit. Our estimate may seem excessive, but we have good authority for it. Some London ladies will never wear anything that is not made by the celebrated Worth of Paris. This mighty potentate charges 70*l.* for a court dress, without lace, and 20*l.* for the commonest morning dress sent out from his establishment. A few ladies go so far as to obtain even their dressing-gowns from him, and however inexpensive the material, pay 15*l.* for the sentiment. Again, a garden party or Ascot costume which costs 35*l.* is not deemed unusually costly. If on a visit to a country house, a fresh dress must be put on every morning and evening for at least a week, at the expiration of which time a little repetition is allowable. Now, as on fair average each dress, with accessories, costs 20*l.*, the visit entails an expenditure in dress alone of 280*l.* A velvet dress is a very common article of attire, and costs about forty guineas. It will surprise no one to learn that 150*l.* is a moderate allowance for a young lady going out at all in London society. Those who have no talent for economy, and set no bounds on their dissipation, require a much larger sum. 1,000*l.* a year is not an uncommon allowance of pin-money to the wives of noble personages. The excesses of fashion in Paris indeed almost surpass belief, considering that large fortunes are much more rare in France than in England, and that all classes suffered largely in pocket during the war. We learn that the gross receipts of one eminent dressmaker this year will amount to 240,000*l.*, representing 6,000 dresses at an average price of 40*l.* each. 20*l.* is the lowest price, but 100*l.* is not uncommon for a single dress.—Globe.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

MILLER—LATHAM.—June 15, at Kingsland Congregational Church, by the Rev. T. W. Aveling, William Miller, of Carshalton, son of the late John Miller, Esq., of Maidstone, to Matilda, third daughter of Charles Latham, Esq., of Gloucester-terrace, Stoke Newington.

STEEL—KUHLENTHAL.—June 18, at Harecourt Chapel, Canonbury, by the Rev. A. Raleigh, D.D., William Anderson Steel, of the Bank of England, to Elise Hortense, second daughter of the late M. Louis Kuhenthal, of Zofingen, Switzerland.

MILLS—KNIGHT.—June 19, at the Congregational Church, Bexley-heath, by the Rev. Joshua Harrison and the Rev. J. G. Miall, James Green, eldest son of Thomas Mills, Esq., of Peterborough and Bradford, to Annie Ransom, third daughter of Mr. J. J. Knight, of Springfield-house, Bexley-heath.

DYMOND—PEASE.—June 20, at the Friends' Meeting House, Lawrence Weston, Gloucestershire, George Dymond, of Edgbaston, to Mary Gertrude, third daughter of Thomas Pease, of Cote Bank, Westbury-on-Trym.

BULLOCK—MULLINGER.—June 20, at Union Chapel, Islington, by the Rev. G. L. Herman, John, son of Charles Bullock, Esq., Canon-bridge, near Hereford, to Elizabeth Shirley, daughter of the late George Mullinger, Esq., Chatham.

DEATHS.

HOOLE.—June 17, at his residence, 8, Myddleton-square, the Rev. Elijah Hoole, D.D., one of the general secretaries of the Wesleyan Missionary Society, aged 74.

HEATH.—June 19, at Upminster, Essex, Samuel Rodier Heath, formerly of Totnes, Devon, in his 76th year.

HOWELL.—June 21, at his residence, Woodburn, Rock Ferry, near Liverpool, James Howell, in the 70th year of his age.

ISLIP.—June 22, after a short illness, Thomas Edward, only surviving son of the Rev. Thomas Islip, of Brigstock.

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, June 19.

ISSUE DEPARTMENT.

Notes issued	£37,884,230	Government Debt £11,015,100
Other Securities	3,984,900	
Gold Coin & Bullion	22,884,230	
Silver Bullion		

£37,884,230

£37,884,230

BANKING DEPARTMENT.

Prop'tor's Capit'l £14,553,000	Government Secu-
Rest	Rities, (inc. dead
3,163,516	
Public Deposits	weight annuity). £13,315,702
12,203,947	
Other Deposits	Other Securities
16,518,978	19,858,311
Seven Day and Notes	12,890,180
other Bills	Gold & Silver Coin 702,573
322,325	
£46,766,766	£46,766,766

June 20, 1872.

GEO. FORBES, Chief Cashier.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 24.

Of English wheat only a small supply was on sale this morning, but from abroad we have liberal arrivals. The weather being now very favourable for the progress of the crops, the trade has remained inactive, and we quote a further decline of 1s. to 2s. per qr. on English wheat since Monday last. Foreign wheat was 1s. per qr. lower. Flour was a dull sale at 1s. per sack reduction. Peas and beans were unchanged in value. Indian corn was in large supply from America and the turn lower to sell. Barley met a slow sale at barely former prices. The arrivals of oats are large, and prices have given way 6d. per qr. since this day week. At the ports of call arrivals have increased, and prices of wheat are 2s. lower since the previous Monday. Barley and Indian corn have about supported former quotations.

CURRENT PRICES.

WHEAT—	Per qr.	Per qr.
Esex and Kent, red.	— to —	
Ditto new..	52 to 60	
White	—	
" new	58 65	
Foreign red	55 57	
" white	59 62	

BARLEY—	Per qr.	Per qr.
English malting	29 32	
Chevalier..	36 42	
Distilling..	29 33	
Foreign	28 51	

MALT—	Per qr.	Per qr.
Pale	— — —	
Chevalier..	— — —	
Brown	51 56	

BEANS—	Per qr.	Per qr.
Ticks	32 34	
Harrow	34 36	
Small	—	
Egyptian..	31 32	

PEARS—	Per qr.	Per qr.
Grey	32 to 34	
Maple	36 38	
White	36 40	
Boilers	36 40	
Foreign	37 40	

RYE—	Per qr.	Per qr.
—	36 38	

OATS—	Per qr.	Per qr.
English feed	20 25	
potato..	25 32	
Scotch feed	— —	
potato..	— —	

COAL—	Per qr.	Per qr.
Irish Black	17 20	
White	17 21	
Foreign feed	15 17	

FLOUR—	Per qr.	Per qr.
Town made	48 54	
Best country households	41 44	
Norfolk & Suffolk	39 41	

BREAD. Monday, June 24.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, June 24.—The total imports of foreign stock into London last week amounted to 16,160 head. In the corresponding week in 1871 we received 21,226; in 1870, 8,378; in 1869, 12,865; and in 1868, 6,146 head. The cattle trade to-day has been characterised by much firmness, notwithstanding the warm weather. Supplies have been short, and a decided advance has taken place in prices. Foreign beasts have been in limited supply, and have realised extreme rates. From our own grazing districts the receipts have been moderate, and with a steady trade an advance of 4d. per 8lbs. has been established in prices, the best Scots and crosses ruling at 6s. to 6s. 2d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,200 Scots, &c.; from other parts of England 400 various breeds; and from Scotland 3 Scots. With sheep the market has been scantily supplied, foreign breeds being poorly represented. A healthy demand has been experienced, and prices have risen 4d. per 8lbs. The best Downs and half-breds have been disposed of at 6s. 2d. to 6s. 4d. per 8lbs. Lambs have been firm at 8s. to 9s. per 8lbs. Calves have been steady and higher in value. Pigs have sold at full prices.

Per 8lbs. to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 3 4 to 3 8	Prime Southdown 9 2 6 4
Second quality . . . 4 0 4 8	Lge coarse calves 4 8 5 0
Prime large oxen 5 8 6 0	Prime small . . . 5 2 6 0
Prime Scots . . . 6 0 5 2	Large hogs . . . 3 8 4 4
Coarse inf. sheep 4 0 4 8	Neatsum. porkers 4 8 5 0
Second quality . . . 5 0 5 4	Lamb . . . 8 0 9 0
Pr. coarse wooled 5 8 6 0	

METROPOLITAN MEAT MARKET, Monday, June 24.—There is a moderate supply on offer. The trade is firm, at our quotations.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef . . . 3 6 to 4 2	Middling do . . . 5 4 to 6 0
Middling do . . . 4 4 4 10	Prime do . . . 6 2 6 6
Prime large do . . .	

WESTWOOD PARK HOUSE COLLEGE for YOUNG GENTLEMEN, FOREST-HILL, SYDENHAM.

PRINCIPAL—

The Rev. H. J. CHANCELLOR, B.A., F.R.S.

The Course of Instruction includes, besides the usual English Studies, Algebra and Geometry; Book-keeping; Natural Science; Elocution, English Composition and Literature; the Latin, Greek, and French and German Languages.

Pupils are prepared for the Oxford or Cambridge Local Examinations.

The Year is divided into three Sessions.

MATERS.

Music, Instrumental, and Vocal—JOHN BLOCKLEY, Esq., jun. Drawing, Modelling, and Perspective—R. W. BUSS, Esq. French and Mathematics—M. MANDROU, Esq., M.A., Paris Academy.

GERMAN—HEER OTTO GERNER.

Natural Science—THOS. JONES, Esq., F.G.S., F.R.A.S.

L AUSANNE, SWITZERLAND.—Mrs. JAMES MORLEY RECEIVES a limited number of YOUNG LADIES to Board and Educate. Superior Continental education combined with the comforts and religious influences of an English home. Resident foreign governesses and first-class professors in attendance. French is the language of the house, and the medium of all instruction. Terms, £25 per annum. Reference is kindly permitted to Rev. T. Binney, Upper Clapton, London; Rev. R. Eden, English Chaplain, Lausanne; and to parents of pupils. For Prospectus apply to Principal, Haute Combe, Lausanne. Mrs. Morley will (D.V.) visit England in July.

RAGGED CHURCH and CHAPEL UNION, 4, TRAFALGAR-SQUARE, CHARING-CROSS, LONDON. Founded 1853.

Patron—The Right Hon. the Earl of SHAPESBURY.

President—The Right Hon. Lord ESSEX.

Rule I.—The object of this Association is to raise funds to assist in providing buildings for places of Worship for the sole and exclusive use of the Destitute Poor of the Metropolis.

FUNDS ARE EARNESTLY NEEDED TO MEET THE MANY PRESSING APPRAISALS MADE TO THE COMMITTEE.

The number of Places of Worship connected with the Union is 77. Were that number multiplied tenfold there would be room for them. The Committee feel that they cannot too earnestly press upon all who are interested in Christ's work that the class whom they seek to evangelise will not trouble themselves to seek after the Gospel. The Gospel must be carried to their very doors; they must be "compelled" to come in; and this can be accomplished only by establishing places for meeting to which they can resort without trouble, and without form or ceremony. Such places can be maintained at a small expense or cost.

The following sums are thankfully acknowledged:

G. D. Digby, Esq.	...25 0 0	Lady Martin	...25 0 0
C. E. Lane, Esq.	...2 2 0	J. W. Pyke Nott, Esq.	3 0 0
S. R. Bonapart, Esq.	2 2 0	J. Biddle, Esq.	2 2 0
Rev. S. R. Roe	2 2 0	W. Atkinson, Esq.	5 0 0

Contributions will be thankfully received by the Treasurer, Arthur Spaling, Esq.; the Hon. Secretary, Rev. Dr. Hugh Allen, Rector of St. George's, Southwark; the Secretary, Mr. W. A. Blake, 4, Trafalgar-square (W.C.); or by the Bankers, Messrs. Smith, Payne and Smith, 1, Lombard-street (E.C.), and at the office of the "Nonconformist."

C H E S H U N T COLLEGE.

The Students will be at liberty to undertake PREACHING ENGAGEMENTS in London or Provinces during the Midsummer Recess (from June 30 to September 8, inclusive). All communications to be addressed to Mr. ROBERT HOLMES, 14, Springfield Villas, Kilburn, N.W. H. B. REYNOLDS, D.D., President.

N E W COLLEGE, LONDON.

CANDIDATES desiring admission, as Students for the Ministry, at the commencement of the Session in September, are reminded that applications and testimonials will be received until the end of July. If possible, however, they should be sent in at once.

All necessary information may be obtained from the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

HACKNEY COLLEGE, and SOCIETY for the PROPAGATION of the GOSPEL.

The ANNUAL MEETING of the above Institution will be held on TUESDAY NEXT, 2nd July, in MILE END-ROAD CHAPEL, Rev. D. M. JENKINS, Minister.

An Address on "Christianity the Hope of the World," will be delivered by one of the Students, to whom the "First Homer's Jubilee Prize" has been awarded; after which the Report will be read, and the Meeting addressed by several Ministers and other Friends.

The Chair will be taken by THOMAS SCRUTTON, Esq., at Seven o'Clock precisely.

J. E. RICHARDS, Secretary.

L O N D O N F E M A L E P E N I T E N T I A R Y , 168, P E N T O N V I L L E - R O A D , N.

The SIXTY-FIFTH ANNUAL MEETING will be held (D.V.) at the INSTITUTION, on FRIDAY, June 28, 1872. The President, the Right Hon. the Earl of CHICHESTER, will take the Chair at Three o'Clock. The House will be open for inspection, and the sale of articles of Ladies' and Children's Clothing made by the inmates, from Eleven to Three o'Clock.

HENRY SPICER,
W. L. NEWCOMBE, | Hon. Secs.
W. H. CATAR, Assist.-Sec.

E V A N G E L I S A T I O N S O C I E T Y , 18, B U C K I N G H A M - S T R E E T , S T R A N D , W.C.

This Society has been established for several years for the purpose of co-operating with ministers and others in promoting Evangelistic work throughout the country. All expenses are paid when necessary. The meetings to be held on neutral ground when possible. Evangelists of all ranks in life go out for this Society. As long a notice as possible is requested. Apply to the Honorary Secretary, 18, Buckingham-street, Strand, W.C.

M I L L H I L L S C H O O L , M I D D L E S E X .

HEAD MASTER—

RICHARD P. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London. JAMES H. MURRAY, Esq., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

RESIDENT LADY MATRON—Miss COOKE.

The Summer Term commenced on Thursday, 2nd May.

For Prospectus and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEL, B.A., Lee, S.E.

N O R T H E R N C O N G R E G A T I O N A L S C H O O L , S I L C O A T E S H O U S E , W A K E F I E L D .

PRINCIPAL—

The Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A. The above School receives, in addition to the Sons of Ministers, a limited number of the Sons of Laymen, who are carefully instructed in all the branches of a sound Classical, Mathematical, and Commercial Education, and are prepared for any department of business, or for entrance at the Universities.

The School will reopen, after the Midsummer Vacation, on FRIDAY, August 2nd, 1872.

Application for the admission of pupils to be addressed to the Principal.

H I G H B U R Y H O U S E S C H O O L , S T. L E O N A R D ' S - O N - S E A .

Upper, Middle, and Preparatory Departments

Classics, Mathematics, Modern Languages, and thorough English.

Kinder-Garten and Pestalozzian Classes for Little Boys.

The comfort and health of delicate boys especially studied.

A liberal table and watchful care.

Head Master—Rev. W. WOODING, B.A.

For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

C O N G R E G A T I O N A L S C H O O L , L E W I S H A M , f o r t h e E D U C A T I O N o f t h e S O N S o f M I N I S T E R S .

The Committee of this School will be prepared, after the Midsummer Vacation, to receive SIX ADDITIONAL BOYS, Sons of Congregational Ministers, on payment of £20 per annum.

Applications for forms and further particulars to be made to Rev. JOSIAH VINEY, Hon. Sec., Highgate, London, N.

C A M B R I D G E H O U S E S C H O O L , 120, H A G L E Y - R O A D , E D G B A S T O N , n e a r B I R M I N G H A M , conducted by Mr. FREDERIC EWEN, with the aid of competent Masters, will reopen on TUESDAY, July 30th.

H E A T H F I E L D , S T O N Y G A T E , L E I C E S T E R .

EDUCATION for YOUNG LADIES, Conducted by the Misses MIALL.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

T H E C A S T L E H A L L S C H O O L , N O R T H A M P T O N .

Conducted by Mrs. THORPE (Widow of the late Rev. T. M. Thorpe), with the assistance of Masters, and Foreign and English Resident Governesses. The School will RE-OPEN JULY 31st.

E S T A B L I S H M E N T f o r Y O U N G G E N T L E M E N , H E A T H F I E L D H O U S E , P A R K - S T O N E — b e t w e e n P o o l e a n d B o u r n e m o u t h .

This Establishment, conducted by Rev. WALTER GILL, aided by competent Masters, will re-open (D.V.), on THURSDAY, August 1st.

Terms moderate. Educational training thorough and comprehensive. Reference to parents of pupils.

W H I T E H O U S E , B I R C H I N G T O N , M A R G A R E T E .

Preparatory Education for Boys, conducted by Mr. and Mrs. T. DRAYTON. Terms, 26 Guineas. Home Comforts and Sea Bathing. The course of instruction includes those subjects in an elementary form which are requisite to prepare Pupils for Public Schools. References permitted to Rev. Dr. Raleigh, Highbury New Park, London, and to T. Hunt, Esq., F.R.C.S., 23, Dorset-square, London, N.W.

36, H I L L D R O P - R O A D , L O N D O N , N .

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

S T R O U D LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF-TERM will BEGIN THURSDAY, Sept. 19th.

VICTORIA VILLA, FINCHLEY, N .

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

B E D F O R D S H I R E M I D D L E C L A S S P U B L I C S C H O O L , K E M P S T O N , n e a r B E D F O R D .

ANNUAL FEE, £33 10s. NO EXTRAS.

For Particulars, apply to the Secretary, Mr. T. W. TURNLEY Bedford.

T H E F R E E C H U R C H O F E N G L A N D .

The Judgment of the Judicial Committee of the Privy Council in relation to Ritualism.

Mr. BENNETT has retracted nothing, and yet, after a protracted trial, is not condemned. The Judgment of the Privy Council, in his case, is a tortuous defence of Ritualism. The Times has fairly stated the facts in the following words:

"The cardinal doctrine of his school is well known as that of the Real Presence in the Elements in the Holy Communion. As corollaries from this doctrine, he taught the duty of paying adoration to such a presence, and alleged that the Priest, in the celebration of the rite, offers a real sacrifice, and exercises true sacerdotal functions. The formal question to be decided was whether Mr. Bennett's statements on these points were so repugnant to the Articles and Formularies of the Church of England as to render him liable to penalty for publishing them. This issue the Judicial Committee have decided on all points in Mr. Bennett's favour."

"When it is laid down, therefore, that Mr. Bennett may say what he has said without violating the law, it must needs be concluded that no legal power exists which can restrain those extreme doctrines on the subject of the Holy Communion, which have of late years startled and most justly offended the vast majority of English Churchmen."

Those extreme doctrines are, according to the avowal of their chief promoters, essentially one with Rome. They say, "We give our people the fact, the real doctrine of the Mass first, the name will come of itself by-and-by. So with regard to the Cultus of the Virgin, we shall only be able to establish this by slow and cautious steps. We are one with Roman Catholics in faith, and we have a common foe to fight."

The Free Church of England was originated a few years ago, chiefly to oppose Ritualism, and to unite the Laity with the Clergy in the government as well as the work of the Church.

If the Laity had been admitted to share in the power which the Clergy alone now wield, they would have made short work with Ritualism long ago.

The Evangelical clergy cannot go into those parishes where Ritualism prevails, but the Free Church of England can. It can go with a revised Prayer Book, from which the priestly element, with its deadly heresies, is cast out; conduct sound Protestant services; and preach the glorious Gospel of the grace of God.

The Free Church of England has already expended over £15,000 in establishing these services, and urgently appeals for donations and subscriptions to extend the movement as far as may be necessary.

The Council of the Free Church of England invite communications from Protestant Churchmen beset by Ritualism.

Donations and subscriptions may be sent to—

T. LUXMORE WILSON, Esq., Treasurer, 3, Westminster Chambers, Victoria-street, London, W.

Letters may be sent to—
The Rev. S. J. C. DICKSEE, New Maldon, Surrey, S.W., Secretary of the London District.

The Rev. T. DODD, Worcester, Secretary of the Midland District.

The Rev. J. BRUNSKILL, Tottington,

BURN the "STAR" NIGHT LIGHTS.

GAZE'S TOURIST TICKETS are the only Tickets issued (by authority) available by the Short Sea Route via Calais, Boulogne, and Ostend, for Belgium, the Rhine, Switzerland, Italy, Spain, and all parts of the Continent.

TOURIST TICKETS to all Parts of Great Britain. PERSONALLY CONDUCTED TOURS at frequent intervals to the Rhine, Switzerland, and Italy, &c.

GAZE'S HOTEL COUPONS are the cheapest and best for first-class hotels in all parts of the Continent and the East. See *Tourist Gazette*, 2d.; post free, 3d. Offices: 163, Strand, London.

CUTTINGS of GERANIUMS, &c.—One Hundred Geraniums, in thirty choice varieties, including tricolour, gold, bronze, variegated sonal, nosegay, and ivy leaf, for 10s.; 30s., 6d.; 25s., 24 fancy Pelargoniums, 3s. 6d.; 12s., 2s. 24 Chrysanthemums, 2s. 6d.; 12s., 1s. 6d. 24 Pompom, 2s. 6d.; 12s., 1s. 6d. 24 Fuchsias, 2s. 6d.; 12s., 1s. 6d. All post free. Catalogues one stamp.—J. COOMBS, The Ferns, Enfield.

HOT WATER APPARATUS for SCHOOLS, Heating Coils for Halls, Schools, &c., Portable Gas Boilers and Tea Boilers (specially adapted for Tea Meetings, &c.).

G. SHREWSBURY, 59, Old Bailey, and Lower Norwood, S.E.

RE VOLVING STEEL SAFETY SHUTTERS (self-coiling), fire and thief-proof. Can be adapted to any window or other opening. Prospectus free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON, E.C.

THE considerable advance in price of Fabrics for the coming season has been anticipated by SAMUEL BROTHERS' extensive ready-money purchases in the great centres of manufacture; hence they have the satisfaction of announcing that there will be NO ADVANCE in the TARIFF which is here submitted to their Patrons.

CLASSIFIED PRICE LIST. SUMMER SUITS.

Business, and Travelling.	Visiting, Frocks, and Clerical.	Evening Dress.	CLASS.	Business, and Travelling.	Visiting, Frocks, and Clerical.	Evening Dress.
30s.	48s. 6d.	48s. 6d.	A	17s. 6d.	25s.	—
42s.	49s.	49s.	B	21s.	28s.	28s.
50s.	57s.	57s.	C	26s.	33s.	33s.
58s.	63s.	64s.	D	33s.	42s.	45s.
70s.	83s.	78s.	E	42s.	50s.	50s.
81s.	91s.	86s.	F	45s.	55s.	50s.
94s.	104s.	99s.	G	55s.	65s.	60s.
102s.	112s.	107s.	H	60s.	70s.	65s.
116s.	130s.	121s.	I	70s.	84s.	75s.

All sizes of Guide to Patterns of All Cloths Perfect Unap- every class self-measure- every class thoroughly in style proached to immediate sent sent shrunk. and fit. in style.

SAMUEL BROTHERS, 50, Ludgate-hill.

GENTLEMEN'S and YOUTH'S CLOTHING are illustrated in all the fashionable styles in the BOOK of FASHIONS. Post free for six stamps, deducted from a purchase. Patterns and guide to self-measurement sent free.

CLASSIFIED PRICE LIST. OVERCOATS.

Dressing, Walking,	Spring and Summer Materials.	Under, for Travelling.	CLASS.	TROUSERS.	WAIST-COATS.	BOYS' SUITS.
21s.	21s.	30s.	A	19s. 6d.	7s.	16s.
22s.	22s.	42s.	B	14s.	7s.	20s.
33s.	33s.	50s.	C	16s.	8s.	24s.
42s.	42s.	60s.	D	17s. 6d.	8s. 6d.	28s.
50s.	50s.	70s.	E	22s.	11s.	31s.
55s.	55s.	75s.	F	24s.	12s.	34s.
65s.	—	84s.	G	26s.	13s.	38s.
70s.	—	—	H	28s.	14s.	—
84s.	—	—	I	30s.	15s.	—

Illustrated in different stock or to order. All sizes in the Book of Fashions. Illustrated in the Book of Fashions.

GENTLEMEN'S and BOYS' CLOTHING can be either purchased ready made or made to measure.

SAMUEL BROTHERS, 50, LUDGATE-HILL, London.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d. See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, EUSTON-road, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable." "The House comfortable and all things done well." "Everything very satisfactory and charges moderate." "Every comfort and attention; very homely." "A first-class home at cheap rates."

The Great Western Hotel (SNOW-HILL STATION), BIRMINGHAM.

"One of the most elegant, comfortable, and economical hotels in the three kingdoms."—The Field, July 31, 1868.

"From experience gained by repeated visits, we are happy to be able to testify to the exceeding comfort of this hotel. We have much pleasure in recommending it."—The Engineer, Oct. 14, 1870.

"An establishment remarkable for its able management, reasonable charges, and general comfort."—Bell's Life, June 17, 1871.

M R. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

NATIONAL INSTITUTION for DISEASES OF THE SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W. Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Free to the necessitous poor; payment required from other applicants.

THOMAS ROBINSON, Hon. Sec.

PROTECTION FROM FIRE.

BRYANT AND MAY'S PATENT SAFETY MATCHES LIGHT ONLY ON THE BOX.

BRYANT AND MAY'S TRADE MARK—AN ARK.

BRYANT AND MAY'S PATENT SAFETY MATCHES ARE NOT POISONOUS.

BRYANT AND MAY'S PATENT SAFETY MATCHES WITHOUT PHOSPHORUS.

BRYANT AND MAY'S PATENT SAFETY MATCHES LIGHT ONLY ON THE BOX.

BRYANT AND MAY'S PATENT SAFETY HOLDER For use wherever a Match is frequently required.

BRYANT AND MAY.

BOUDAULT'S PEPSINE POWDER, taken by dyspeptics at each meal (bottles of one ounce).

PRIZE OF THE FRENCH INSTITUTE, 1856.

SOLE MEDAL, PARIS EXHIBITION, 1867.

SILVER MEDAL, 1868.

And supplied to the Principal Hospitals of Paris since 1854.

BOUDAULT'S PEPSINE WINE (SHERRY), 4s. & 8s.

Delicious and agreeable to take, and superior to all others.

BOUDAULT'S PEPSINE Losenges, 4s. Pills, 4s.

A very convenient form for persons travelling.

HOTTOT-BOUDAULT, 7, Avenue Victoria, Paris.

A. & M. ZIMMERMAN, 7, Fen Court, London, E.C.

May be obtained through all Chemists.

TO CAPITALISTS.

Dividends 10 to 20 per Cent. on Outlay.

SHARP'S INVESTMENT CIRCULAR.

The June Number ready—12 pages, post free.

Contains Safe Investments in English and Foreign Railways, Debentures, Insurance, Gas, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c.

CAPITALISTS, SHAREHOLDERS, TRUSTEES

Will find the above Circular a safe, valuable, reliable Guide.

Messrs. SHARP and CO., Stock and Share Brokers,

38, Poultry, London (Established 1852).

Bankers: London and Westminster, Lothbury, E.C.

STATIONERY, PRINTING, ACCOUNT BOOKS,

and every requisite for the Counting-house.

Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock.

Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

HARMONIUMS, by GILBERT L. BAUER

Improved ENGLISH MANUFACTURE, suitable for CHURCH AND CHAPEL SERVICES,

Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

JOHN BENNETT'S WATCHES,

65 & 64, Cheapside.

John Bennett's Gold Presentation Watches, 20, 30, 40 gs.

John Bennett's Ladies' Gold Keyless Watches, from 10 gs.

John Bennett's Silver Watches, with Keyless action, from 6 gs.

John Bennett's Gold Keyless Half-Chronometers, from 30 to 40 gs.

John Bennett's Silver Half-Chronometers, from 16 to 25 gs.

John Bennett's Half-Chronometers are compensated for variations of temperature, adjusted in positions, and need no key.

John Bennett's English Hall Clocks, chiming the quarters, from 30 gs.

John Bennett's richly-gilt Drawing-room Clocks, classic designs.

John Bennett's Marble Dining-room Clocks, with antique bronzes.

John Bennett's 18-carat Hall-marked Chains and choice Jewellery.

John Bennett's Clock and Watch Manufactory, 65 & 64, Cheapside.

IRON CHURCHES,

CHAPELS,

SCHOOLHOUSES, &c.,

On a much improved system.

FRANCIS MORTON AND CO.,

(Limited),

LIVERPOOL.

The Architectural and Structural details under the special direction of the Company's Architect.

COMFORT FOR INVALIDS.

(BY HER MAJESTY'S ROYAL LETTERS PATENT.)

J. ALDERMAN,

Inventor and Manufacturer of the MECHANICAL ELASTIC ADJUSTING BEDS, COUCHES, and SPINAL CARRIAGES. Also his PORTABLE EQUILIBRIUM CARRYING CHAIR, for carrying Invalids of all weights up and down stairs.

Every description of SELF-PROPELLING and WHEEL CHAIRS both for in- and out-door use. Prospectuses sent on application.

16, SOHO SQUARE, LONDON.

SPECIALITIES IN GLOVES.

BRUSSELS KID (first choice only), one button, 2s. 6d.
Ditto ditto two buttons, 2s. 11d.
Paris Kid, best quality, one button, 3s. 9d.
Ditto ditto two buttons, 4s. 3d.
Kid Gloves, with 3 to 6 buttons, from 2s. 9d. per pair
Gants de Suède (Swedish Gloves) two buttons only, 1 per pair.
Extra long ditto, without buttons, 2s. 6d. per pair.
Russian Calf (double sewn), 2s. 11d. per pair.
Saxony Gauntlet Gloves, without buttons, 1s. 11d. per pair
GENTLEMEN'S GLOVES—Brussels Kid, 3s. 6d.
Paris Kid, 4s. 6d.
Russian Calf, 2s. 9d.
The new Cape Driving Glove, 2s. 6d. per pair.
Sample pair of any description post free on receipt of stamps.

DEBENHAM AND FREEBODY,
WIGMORE STREET AND WELBECK STREET,
LONDON, W.

KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words—

"KINAHAN'S LL."

on Seal, Label, and Cork.

Wholesale Depôt, 6a, Great Titchfield-street,
Oxford-street, W.

PURE AERATED WATERS.

ELLIS'S RUTHIN WATERS,

Soda, Potass, Seltzer, Lemonade,
Lithia, and for GOUT, Lithia & Potass.

CORKS BEARDED "R. ELLIS & SON, RUTHIN,"
and every label bears their trade mark. Sold everywhere, and
Wholesale of R. Ellis & Son, Ruthin, North Wales. London
Agents:—W. Best & Son, Henrietta-street, Cavendish-
square.

The Ladies are respectfully solicited to make a trial of the

GLENFIELD STARCH,

which they will find to be far superior to any other Starch
for dressing Laces, Linens, &c.It is now used in all Laundries, from the cottage to the
palace, and when once tried is found to be indispensable.When you ask for Glenfield Starch, see that you get it,
as inferior kinds are often substituted for the sake
extra profits.W. G. NIXEY'S Refined BLACK LEAD.
"CLEANLINESS."

The Proprietor begs to CAUTION the Public against
being imposed upon by unprincipled tradesmen, who, with a
view of deriving greater profit, are manufacturing and vending
SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

USE

GODDARD'S PLATE POWDER.

(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.
Sold by Chemists and Ironmongers, &c., in Boxes, 1s., 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD, Chemist, Leicester.

C O A L S.—LEA and CO.'S PRICES.
Hutton or Lambton Wall's-end, by screw steamers and railway, 27s.; Hartlepool, 26s.; best Wigan, 25s.; best Silksone, 25s.; new Silksone, 24s.; Primrose, 23s.; Derby Bright, 22s.; Barnsley, 22s.; Kitchen, 21s.; Hartley, 21s.; Nut, 20s.; Hard Steam, 21s. Net cash. Delivered thoroughly screened. Depots, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's Park-basin. No Agents.

C O A L S.—GEORGE J. COCKERELL and COMPANY. Coal Merchants to the Queen and to the Royal Family. Sell only the best Wallsend, cash, 28s.; and the best inland, cash, 25s.—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Pimlico. G. J. C. and Co. recommend purchases.

C O A L S.—The East Huttons (no better burning Coal in the world, and giving the greatest satisfaction), 27s.; Durham Wallsend (frequently sold as best), 26s.; best Silksones, 25s.; second, ditto, 24s.; Brights, best, 22s.; seconds, ditto, 21s.; Kitchen, 20s.; coke, small. Orders by post will have immediate attention.

James Dawbarn and Co., 50, Coal Department, King's-cross, N.W.

A DELIGHTFUL AND LASTING FRAGRANCE,

With a Delicate and clear Complexion, by using

THE CELEBRATED

UNITED SERVICE SOAP TABLETS,

4d. and 6d. each. Manufactured by

J. C. and J. FIELD, UPPER MARSH, LAMBETH.

Order of your Chemist, Grocer, or Chandler.

R E M A R K A B L E, very remarkable,
indeed, are the effects of Lamplough's Pyretic
Saline in preventing and curing Small-pox, Fevers, and Skin
Diseases. Specially refreshing and invigorating during hot
weather. Sold by all Chemists, and the Maker,
113, Holborn-hill, London.

A REAL SEA BATH in your own room, by
dissolving TIDMAN'S SEA SALT in ordinary water.
Five ounces should be used to each gallon. By taking a daily
bath prepared with this Salt you enjoy the luxury and the
benefits of a course of sea bathing, minus the inconvenience
of absence from home, and are adopting the surest means of
giving tone to your constitution. Sold in Bags and Boxes by
all Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT invigorates the
system, fortifies the constitution, braces the nerves, and
prevents cold. A daily bath prepared with this salt is
the surest way of eradicating rheumatism, neuralgia, sciatica,
lumbago, gout, glandular swellings, weakness of the joints,
&c. Sold in Bags and Boxes, by Chemists, Druggists, &c.

K AYE'S WORSDELL'S PILLS.—Indul-
gence of the appetite is often followed with dyspepsia,
indigestion, headache, and other stomach complaints. The
prompt use of KAYE'S WORSDELL'S PILLS will give
immediate relief, and prove a most efficacious restorative.
Sold by all Chemists and other Dealers in Patent Medicine,
at 1s. 1d., 2s. 9d., and 4s. 6d. per box.

CROSBY'S
BALSMATIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to
give relief in Coughs, Colds, and all Pulmonary Diseases.
Instead of such fallacious remedies, which yield momentary
relief at the expense of enfeebling the digestive organs, and
thus increasing that debility which lies at the root of the
malady, modern science points to CROSBY'S BALSMATIC
COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Cooke, Scarborough, author of the "Anti-Lancet," says :— "I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles, at 1s. 9d., 2s. 6d., and 1s. each; and also by James M. Crosby Chemist, Scarborough.

"* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION is recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change, London.

KAINS'S CHLOROFORMED LAUGHING GAS EYE SNUFF cures deafness, noise in the head, stammering, fits, neuralgia, dimness of sight, tickling, headache, faceache, and toothache. A pleasant, agreeable, and pleasing sensation; it makes the afflicted laugh who never laughed before; and those who used to laugh still laugh the more. In boxes, post free, 15 stamps. Wholesale Agent, Edwards, 38, Old Change, London.

CAREFUL MOTHERS

Invariably provide the nursery with

MRS. JOHNSON'S AMERICAN SOOTHING SYRUP

which, applied to the gums, affords immediate relief in "teething." It is pleasant and acceptable to the child, and free from any narcotic. During nearly half a century it has been one of the important items for the nursery.

None genuine without the name of "Barclay and Sons, Farringdon-street," on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

DINNEFORD'S
FLUID MAGNESIA.

The best remedy for

ACIDITY OF THE STOMACH,

HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions especially adapted for LADIES, CHILDREN, and INFANTS.

DINNEFORD AND CO.,
172, New Bond-street, London, and of all Chemists.OXYGENATED WATER FOR
PUBLIC SPEAKERS,
PUBLIC PREACHERS,
PUBLIC SINGERS, and
CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 5s stamps.

CORNS and BUNIONS.—A gentleman, many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.

JOHN GOSNELL and CO.'s "CHERRY TOOTH PASTE" greatly excels all other preparations for the Teeth.

"AGUA AMARELLA" restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER" beautifully perfumed and guaranteed pure.

A SK for JOHN GOSNELL and CO.'s, and see that you have none other than their genuine Articles.

Sold by all respectable CHEMISTS and PERFUMERS.
Wholesale, Angel-passage, 93, Upper Thames-street, London

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures acrofula, scurbitic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 11s. 0d. Pills and Ointment, each in boxes, 1s. 1d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.
WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round

the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unequivocal approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—Church and State Gazette.

Recommended by the following eminent Surgeons:—Sir William Ferguson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalene Hospital; T. Blizard, Curing, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Trusse Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.
Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, free.
Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, free.
Price of an Umbilical Truss, 42s. and 52s. Postage, free.
Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.
John White, Manufacturer, 228, Piccadilly, London.

THE STIRLING MONTHLY PERIODICALS.

Now ready for July,

THE BRITISH MESSENGER: A Monthly Religious Paper for the Revival and Promotion of Vital Godliness. Price 1d. Four copies monthly, post free, for 4s. per annum. Single copy post free for 1s. 6d. per annum.

THE GOSPEL TRUMPET, containing Short Stirring Articles on Religious Subjects, printed in large type, and specially adapted for aged readers and others. Price 1d., or 3s. 6d. per 100. Parcels of 8 monthly, price 4s. per annum; 16, price 8s., and upwards, sent post free.

GOOD NEWS: an Illustrated Religious Paper, suitable for Circulation amongst Sabbath scholars, and for general distribution. Price 2s. 6d. per 100. Parcels of 18, price 6d., or monthly for one year, 6s.; 36, price 1s., or for one year, 12s. and upwards, sent post free.

The HALF-CROWN PACKET of the above periodicals, consisting of one "British Messenger," one "Gospel Trumpet," and one "Good News," sent by post monthly for one year for 2s. 6d., including postage.

The FOUR SHILLING PACKET, consisting of two "British Messengers," two "Gospel Trumpets," and three "Good News," monthly for one year, for 4s. post free.

The Yearly Parts of "British Messenger," price 1s. 6d., "Gospel Trumpet," price 9d., "Good News," illustrated, price 6d., post free.

SURE HOPE; or, the Bible is True. A small 32pp. book, price 1d., or 8s. per 100. Six copies post free for 6d.

THE CHILD'S SCRIPTURE CATECHISM, with answers in the language of the Bible, on tinted paper, price 1d. Six copies post free for 6d.

THE THREEFOLD SEARCH, by Mrs. BARBOUR, Author of "The Way Home," &c. A small book, 32 pages, price 1d., or 8s. per 100. Six copies post free for 6d.

LIFE IN DEATH; or, the Reality and Blessedness of True Religion, exemplified in the case of Jean Smith. Being the subject of some conversations with her a few weeks before her death. By the late Rev. JAMES MORISON, Port Glasgow. Second edition. Price 3d. or by post 3d. Two copies and upwards sent post free.

Specimens of the publications, with catalogue, sent post free on application to

PETER DRUMMOND, Tract Depot, Stirling, N.B.
Agents in London: S. W. Partridge and Co., and W. Kent and Co.

Early in July, in crown 8vo, handsomely bound in cloth, price 2s. 6d., by post 2s. 8d.

MIDSUMMER MORNING SERMONS to YOUNG MEN and MAIDENS. By the Rev. W. BROCK. The entire series (20) in one volume.

London: B. T. Pask, 39, Carey-street, Lincoln's Inn, W.C.; Elliot Stock, 62, Paternoster-row, and all Booksellers.

TO BOOKBUYERS.—GRAVE-MOUNDS and THEIR CONTENTS: A Manual of Archaeology, as exemplified in the Burials of the Celtic, the Romano-British, and the Anglo-Saxon Periods. By L. JEWITT F.S.A. Nearly 500 engravings. Thick crown 8vo, cloth, gilt edges, published at 10s. 6d., only 4s. 6d.; postage 6d. W. Glazier, Bookseller, 285, High Holborn, London, having just purchased the entire remainder of the above book, offers it at the above low price. A catalogue of a very large collection of modern books, all quite new, in cloth, &c., at very low prices, sent on receipt of a penny stamp.

CHARTA PERFECTA.—This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sickers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

THE RELIGIOUS TRACT SOCIETY.

NEW PUBLICATIONS, JULY 1.

BOOKS.

SUNSHINE and SHADOW in KATTERN'S LIFE. Monthly Volume for the Young. No. 14. Engravings. 1s. boards; 1s. 6d. extra boards, gilt edges.

UNCLE JOHN'S FARM. By G. E. SARGENT. Juvenile Series. Coloured Frontispiece. 9d. boards.

PICTURE PAGES for LITTLE CHILDREN. 18mo. Numerous Engravings. 1s. boards.

THE TOY-BOOK KEEPSAKE. Containing My Birthday; Little Mouse and other Fables; Pilgrim Children; and the Lord's Prayer. Twenty-four Coloured Engravings. Quarto. 5s., handsomely bound, gilt edges.

TRACTS.

CLUB NIGHT. A Tract for Cottage Homes. First Series. No. 0806. 2s. per 100.

AM I ANSWERABLE for MY BELIEF? First Series. No. 120.* 4s. per 100.

THE PHARISEE TURNED PUBLICAN; or, the History of Old Jenny. Narrative Series. No. 1196. 3s. per 100.

"EVERY WEEK" SERIES.

Each Tract consists of 4 pages. 1s. per 100.
No. 288. Summoned in the House of God.—289. A Welcome Truth.—290. What Madness!—291. Playing with Fire.—292. Hidden Fires.

HANDBILLS—THE RACES.

8vo. With Engravings. 10d. per 100.
No. 85. Forgetting God.—86. The Great Crowd.—87. Your Own Race.—88. The All-seeing Eye.—89. Out for a Holiday.—90. Is it worth while?—91. Why not To-day?—92. Buying without Money.

FOR THE TOURIST SEASON.

SWISS PICTURES, DRAWN with PEN and PENCIL. By the Author of "Spanish Pictures." With numerous Illustrations by E. WHYMPER and others. A third Edition, greatly improved by the addition of many fine Engravings. Imp. 8vo; 2s., handsomely bound.

"Its numerous wood-engravings are all of great excellence; charming as pictures and admirable as examples of art."—Art Journal.

"In this Third Edition there are so many additions and improvements, that this very beautiful volume is still more attractive and beautiful than before."—Standard.

SPANISH PICTURES, DRAWN with PEN and PENCIL.—By the Author of "Swiss Pictures, Drawn with Pen and Pencil." With Illustrations by GUSTAVO DORÉ and other eminent artists. Imp. 8vo, 2s., handsomely bound.

"The letterpress is pleasant reading, and many of the sketches are of the highest excellence."—Times.

"A volume that does credit to the writer and to the artists employed."—Pall Mall Gazette.

"A most exquisite book. It abounds with illustrations of the most striking scenes, buildings, and social manners of the Peninsula; and realises in a series of brilliant and attractive pictures the romance, poetry, beauty, and inexpressible charms of the land."—Daily News.

London: Religious Tract Society, 56, Paternoster-row, and 164, Piccadilly; and all Booksellers.

Now ready, crown 8vo, with Portrait, price 7s. 6d.,

LIFE of the LATE JOHN DUNCAN, LLD, Professor of Hebrew and Oriental Languages, New College, Edinburgh. By DAVID BROWN, D.D., Professor of Theology, Aberdeen.

Edmonston and Douglas, Edinburgh, and all Booksellers.

"PSALMS AND HYMNS."

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

Upwards of Four Hundred and Twenty Pounds have been distributed this year by grants to Ministers' Widows.

Applications to participate in the profits must be made to the Trustees before the 31st March. Address, the Rev. J. T. WIGNER, Tressilian-road, Lewisham High-road, S.E.

SPECIAL NOTICE.—The New Cloth Binding of all the Editions is strong and handsome, a great improvement and much admired. No advance in price. Cheapest Edition, ONE SHILLING only.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, and the West Indies.

OPINIONS OF THE PRESS.

"The arrangement of the hymns is excellent, and the subjects are sufficiently varied to fit the volume in an eminent degree for public, social, and private worship."—Eclectic Review.

"We recommend the book on its intrinsic merits. We cannot avoid thinking that it is destined to take first rank among our churches."—Primitive Church Magazine.

"The arrangement is particularly excellent, and the range of topics extensive. . . . The Editors have laboriously collected the best materials for praise-worship which our language yet affords."—Freeman.

"We have been glad to receive from the publishers a copy of a New Edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—Nonconformist.

"The volume is every way worthy of the great community for whose service it has been specially prepared."—British Standard.

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at ONE SHILLING. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and Co., Bouverie-street, Fleet-street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. order. Prospectuses, with full particulars, sent on application.

Budge-row Chambers, E.C.

JOHN TEMPLETON, Secretary.

THE NONCONFORMIST.

679

HODDER & STOUGHTON'S LIST.

Now ready, price 6d.

THE CONGREGATIONALIST for JULY.

Edited by R. W. DALE, M.A.

CONTENTS.

Aspects of Modern Preaching—III. Its Want of Urgency. Eighteens and Great Mountains. By Enoch Mellor, D.D. The Physiognomy of Scripture Portraits—Simon and Judas. Measure for Measure.

Three Monastic Graces—II. The Grace of Simplicity. By J. Baldwin Brown, B.A. Labourers in Council. The Baptismal Office of the Anglican Church.

The Bennett Judgment. Mr. Eustace Conder on Religious Education by the State. Notices of New Books. Congregational Register.

THE BRITISH QUARTERLY REVIEW, No. CXL, for JULY, will be published on Saturday, price 6s.

CONTENTS.

1. William of Occam.
2. Wit and Humour.
3. Our Coal Supply.
4. Marco Polo.
5. An Ecclesiastical Tournament in Edinburgh.
6. The Agricultural Labourers' Strike.
7. Prussian Influence on German Literature.
8. Results of Disestablishment in Ireland.
9. Contemporary Literature.

THE CHRISTIAN FAMILY for JULY, price One Penny, contains:

Two Views of Life. By Rev. Thomas Jones. Below the Line. By a Member of the London School Board. Penelope—Chaps. XI. and XII. By Mrs. Stanley Leathes. Notes from Boston—I. The Fen Scenery. By Rev. B. Johnstone, B.A. A Story of Real Life. Part I. By Dr. Godfrey. Conventicles in Shropshire. By J. B. March. Help One Another. A Poem. By Janet. Pearls from Deep Seas. Notes of the Month—New Books—Church Register.

THE DOCTRINE of the REAL PRESENCE and of the LORD'S SUPPER. By R. W. DALE, M.A.

See "ECCLESIA: Church Problems Considered." A Series of Essays, edited by H. R. REYNOLDS, D.D., President of Cheshunt College. In 8vo, price 7s. 6d.

"The essays are all temperate and able; worthy to be widely read and pondered by Churchmen."—Edinburgh Review.

MRS. ELLIS'S LAST WORK.

THE EDUCATION of the HEART: Woman's Best Work. Price 3s. 6d.

"A series of pleasantly-written essays. The book is well worth reading. . . . It is full of suggestions."—Athenaeum.

New and cheaper Edition, in one volume.

FIJI AND THE FIJIANS. By Thomas WILLIAMS. Together with the Mission History. By JAMES CALVERT. With numerous Illustrations and Map, price 6s.

"Replete with valuable information, some of it of a startling kind."—Quarterly Review.

NEW POEMS.

CENTZONTLI, and other Poems. By Maria Atherton. This Day. Fcp. 8vo, 3s. 6d., cloth elegant, gilt edges.

A HISTORY of PHILOSOPHY, from Thales to the present time. By Dr. FRIEDRICH UMBRECHT, late Professor of Philosophy in the University of Königsberg. With additions by NOAH PORTER, D.D., LL.D., Vol. I. History of Ancient and Medieval Philosophy. In royal 8vo, 18s., cloth.

"Wherever we have examined this history of philosophy we have found in it evidences of treatment far superior to its rivals, if so consummate a work can be fairly said to have any rivals."—Standard.

THE HIGHER MINISTRY of NATURE, viewed in the Light of Modern Science, and as an Aid to Advanced Christian Philosophy. By JOHN B. LEITCH, M.A. 9s.

"His book is one of sound knowledge and sober thought, and is likely to prove useful at the present time."—Illustrated London News.

THE NEW TESTAMENT VIEW of the OLD. A Contribution to Biblical Introduction and Exegesis. By DAVID McC. TURPLE, M.A., author of "The Old Testament in the New." Now ready, in 8vo, price 10s. 6d., cloth.

DR. MACAULAY'S NEW WORK ON THE UNITED STATES.

Now ready, the Second Edition of

ACROSS THE FERRY; or, Impressions of America and its People. By JAMES MACAULAY, M.A., M.D. (Edin.), Editor of the Leisure Hour. Crown 8vo, 7s. 6d.

"Across the Ferry" is extremely full of information. It modestly professes to give "First Impressions," but they are both vivid and valuable, and written with a deep insight into whatever is best worth knowing in the United States."—People's Magazine.

"A very lively, entertaining, and generally accurate description."—Appleton's Journal.

"The best and most sensible articles on our country that have ever appeared in England."—Philadelphia Ledger.

"A model in its way of what a book of American travel ought to be."—London Society.

Third Edition of

The LIFE of THOMAS COOPER. Written by HIMSELF. With a Portrait. 7s. 6d.

"Mr. Cooper is a remarkable man, and his life will amply repay a careful and attentive study."—Examiner.

"Nothing of its kind, so fresh, so genuine, so frank, has appeared for many a year."—Nonconformist.

BIBLE TRUTHS, with Shaksperian Parallels. By J. B. SELKIRK. Third Edition, with Illustrative Notes, and an Index. Crown 8vo, 5s., cloth.

London:

HODDER & STOUGHTON, 27, Paternoster-row.

JUNE 26, 1872.

STRAHAN & CO.'S NEW BOOKS.

TOWN GEOLOGY. By the Rev. CHARLES KINGSLEY. Crown 8vo, 6s.**LORD BANTAM.** By Edward Jenkins. Author of *Ginx's Baby.* Fifth and Cheaper Edition. Crown 8vo, 5s.**PANSIES.** By Adeline T. Whitney, Author of *The Gayworthys.* Square 8vo, 2s. 6d.**THE LITTLE SANCTUARY.** By ALEXANDER RALEIGH, D.D., Author of *Quiet Resting Places.* Crown 8vo. [This week.]**FRIENDS and ACQUAINTANCES.** By the Author of *Episodes in an Obscure Life.* Popular Edition. Crown 8vo, 6s.**EIGHT MONTHS on DUTY.** The Diary of a Young Officer in Chancy's Army. With a Preface by C. J. VAUGHAN, D.D., Master of the Temple. Crown 8vo, 5s.**THE ELEMENTS of INTELLECTUAL SCIENCE.** A Manual for Schools and Colleges. By NOAH PORTER, D.D., Author of *The Human Intellect.* Demy 8vo, 10s. 6d.**PEASANT LIFE in the NORTH.** Second Series. By the Author of *Benoni Blake.* Crown 8vo, 6s.

STRAHAN and CO., 56, Ludgate-hill, London.

THE CLASS AND THE DESK:
Bevelled cloth, 3s. each volume, post free.
50,000 VOLUMES SOLD.

This original, unique, and unrivalled work consists of three series:—The OLD TESTAMENT contains 144 Prepared Lessons. The GOSPELS and ACTS contain 120 Prepared Lessons, with 50 Outlines of Sunday-school Addresses. The EPISTLES contain 118 Lessons and 45 Outlines of Sunday-school Addresses. All the Series are equally applicable to the Class in Schools, the Desk in addresses, and the Pulpit in regular discourses. Each Series is accompanied with copious indices, and contains about 4,000 Scripture references.

Vol. I. The OLD TESTAMENT. By the Rev. J. COMPTON GRAY.

Vol. II. The GOSPELS and ACTS. By the Rev. J. COMPTON GRAY.

Vol. III. The EPISTLES. By the Rev. C. STOKES CAREY.

"The whole of the volumes have been prepared with great care, and as a repertoire of biblical knowledge and condensed thought we know of no work equal to them."—*Western Daily Press.*

In Church-style cloth, gilt, red edges; 52 Chapters, 192 pp. 8vo, 200 Woodcuts, 16 full-page tinted Illustrations, price 3s. post free.

SUNDAY HALF-HOURS. (10th thousand).

"We heartily bid with a cheap book which is also so thoroughly good: it is one upon which thought and taste and culture have been bestowed, altogether out of proportion to its size and appearance."—*Guardian.*

London: James Nisbett and Co., 31, Paternoster-row, E.C.

WILL CLOSE on TUESDAY, JULY 2.
UNDERGROUND JERUSALEM. An EXHIBITION of WATER-COLOUR PAINTINGS by WILLIAM SIMPSON. Illustrating the Recent Excavations and Explorations. Pall Mall Gallery, 48, Pall Mall (Mr. W. M. Thompson's). 10 to 6. Admission, including descriptive catalogue, 1s. Will close on TUESDAY, July 2.

UNDERGROUND JERUSALEM.—The *Times*, April 15:—"Mr. Simpson is fortunate in a subject in a great measure new, and of unique and unfailing interest. We do not think he has ever exhibited such careful and finished pictures as those now on view. Mr. Simpson renders excellently well, not only the chiaro-oscuro of caverns, the light of flaming torches, the solidity and weight of massive roofs and huge blocks of fallen stone, but also, when he gets above ground, the clear air and sunny landscape of Palestine. He is a just and skilful colourist. Perhaps the most interesting of all the drawings is that of the Bahr-el-Kheber, or the Great Sea. We shall be sorry to see a series of drawings so intrinsically interesting as a whole broken up, but they are for sale, and must go the way of all art."

DRAWINGS STILL UNSOLD.—Among the Drawings still unsold are the following fine subjects:—

	Guineas.	Guineas.
Robinson's Arch	36	The Sealed Fountain, Solo-
S.E. Corner of Haram Wall	40	mon's Pools
The Masonic Hall	40	The Royal Quarries
Bahr-el-Kheber(the Great Sea)	70	The Fountain of the Virgin
		Arch of Ecce Homo

THE PALL-MALL GALLERY, 48, Pall-mall. Admission, with Descriptive Catalogue, 1s.**THE EXHIBITION will FINALLY CLOSE** on TUESDAY, July 2.

ELIJAH WALTON'S ALPINE DRAWINGS.—Mr. W. M. THOMPSON invites inspection of a small portfolio of these exceedingly charming DRAWINGS, consisting chiefly of subjects from the Bernese Oberland, which he has just received from the artist, being his latest productions.

LATE H. B. CARTER, of Scarborough.—Mr. THOMPSON has a small collection in portfolio of DRAWINGS and SKETCHES by this highly-esteemed artist (the elder Carter) at very moderate prices, at the Pall-mall Gallery, 48, Pall-mall.

PALL-MALL GALLERY, 48, Pall-mall.

NEW WORK by ELIJAH WALTON and T. G. BONNEY, M.A.—Preparing for publication.

VIGNETTES: Alpine and Eastern. Twenty-four Fac-simile Reproductions of exquisite Water-colour Drawings by ELIJAH WALTON, painted expressly for this work. For full particulars see Prospectus. W. M. Thompson, 312, Regent-street, W.

THE COMPLETE CATALOGUE of CHROMO-LITHOGRAPHS, just published, containing nearly every important English chromo extant, very many Foreign chromos or oleographs, and all the most popular coloured photographs, with scales of prices for framing, colouring photographs, &c., and other information useful to

all buyers of fine art publications. Free, by post, or on application at 312, Regent-street, or 20, Cockspur-street; and (until July 2nd) at the Gallery, 48, Pall-mall.

ALL LETTERS to be addressed to Regent-street.

W. M. THOMPSON, 312, Regent-street, W., and 20, Cockspur-street, Trafalgar-square, S.W., and (up to July 2, 48, Pall-mall, S.W.).

Just published, 591 pages, 8vo, price 15s.

FROM FEUDAL to FEDERAL: or, Free Church, Free School, the completed Bases of Equality; with Some of its Results in State, Constitution, and Empire. By J. A. PARTRIDGE.

"We recognise many admirable qualities. In the first place, he is thoroughly sincere and earnest, and we believe that whatever success his book is likely to have will be due more to the spreading of his faith by a sort of contagion than to the infiltration of new ideas or arguments into the minds of his readers. Great as was the skill and vast the learning of Buckle, his generalisations have failed to command general assent. Comte, with a genius far more imperial, cast his nets in the water without filling his boat. Hegel, whose ambition was to grasp in his formulas the entire history of the universe, failed to give us more than the materials for some flashy and dazzling essays. But Mr. Partridge has attempted an infinitely more difficult task, not only to pick out the essential threads of history, but to give us advice in regard to all the practical measures necessitated by the ever-shifting facts of politics. It ought not to be forgotten that Mr. Partridge does not pronounce *ex cathedra* upon the strength of his own superior sagacity, but in deference to a principle that he conceives to underlie the whole course of modern history. The best part of the book is that in which he indicts our Governments, both Whig and Tory, on the score of inefficiency and extravagance. The most striking, but least satisfactory, part is his argument on Free Church and Free School. We do not believe in the existence of any broad simple unsectarian religion in which the vast majority even now believe. Elsewhere he says 'the life of Christ as the ideal of life, of man that comprehends the life and truth of the Church,' we may say in all reverence that in no sense can this be accepted as a standard. His style is clear and vigorous. If anything, he gives us rather too much salt. A very clever essayist, we regret that Mr. Partridge has diminished the value of his work by an essentially mistaken handling of the religious difficulty; on the other hand, we must renew our acknowledgment of the excellence of his work, both in style and matter, in subjects where he is less misled by the *idola specus*."—Examiner.

"Knows what he means; undoubtedly shows considerable thought and knowledge. But what right has Mr. Partridge to say that a belief in hereditary succession, or the claims of blood, is now confined to the morally or mentally scrupulous?"—Echo.

London: Trübner and Co., 8 and 60, Paternoster-row.

About 1,000 pages, with Illustrations and Maps, price 5s.

THE NEW TESTAMENT. With Critical and Explanatory Commentary, embodying the Results of Modern Criticism in a Popular Form. By the Rev. Professor BROWN, D.D., and the Rev. A. R. FAUSSET, A.M.

"Incomparably the cheapest, most practical, suggestive, orthodox, and scientific ever published in this country."—Rev. Norman Macleod, D.D.

"Appears to me to be by far the best of its kind I have seen."—Rev. R. W. Dale, M.A.

W. Wesley, 28, Essex-street, Strand, London.

MASON AND HAMLIN'S CABINET ORGANS.

Messrs. METZLER and CO. have the pleasure to announce that they have made arrangements with the MASON and HAMLIN ORGAN COMPANY for the SOLE AGENCY for the Sale of their Instruments in the United Kingdom. Messrs. Metzler and Co. have shown these instruments to a few of the most eminent professional men in London, and have received the following Testimonials in their favour:—

Gentlemen.—I entertain the highest opinion of Mason and Hamlin's Cabinet Organs. The tone is mellow and free from reediness, the touch excellent; an altogether I believe these Instruments are destined to be very popular in this country.

Messrs. Metzler and Co., Great Marlborough-street.

The Specimens of the American Organs which I have examined at Messrs. Metzler and Co.'s are remarkably sweet and even-toned throughout the various registers, and are free from many of the objections I have hitherto entertained of Manual Reed Instruments. Moreover, they have a good touch, and are capable of some charming effects and pleasing combinations. The appearance of these organs in solid walnut-wood, and brightly-gilt pipes in front, is greatly in their favour. I can very sincerely recommend these Instruments.

WM. SPARK, Mus. D., Organist of the Town Hall, Leeds.

Messrs. Metzler and Co.,—I have played upon several of your "Mason and Hamlin's Cabinet Organs," and consider them to be very satisfactory Instruments. The tone is exceedingly sweet, the speech quick, and the manipulation easy.

Sydenham, S.E., 23rd Jan., 1872.

Yours truly,

JULIUS BENEDICT.

I have just tried and examined several of Mason and Hamlin's Organs at Messrs. Metzler and Co.'s, and I find the tone to be unusually mellow, sweet, and equal. The touch of the instrument is also light, elastic, and free from lumpiness.

EDWARD J. HOPKINS.

Organist to the Hon. Societies of the Inner and Middle Temple.

I have a very high opinion of the "Mason and Hamlin Cabinet Organ." Although the sounds are produced from reeds, the quality of tone is extremely rich and sympathetic, almost equal to that obtained from pipes. It is very easy to blow, and great effects are produced by the Automatic Swell. The octave-coupler and sub-bass add greatly to the richness of this instrument, which is remarkable for purity of tone. For Sacred Music at home the "Mason and Hamlin Cabinet Organ" is very desirable, and in many respects that could easily be pointed out it possesses great advantages over the small-priced pipe organs.

EDWARD F. RIMBAULT.

At the request of Messrs. Metzler and Co., we have tried and examined several of Messrs. Mason and Hamlin's Cabinet Organs, and we find the one of these Instruments to be full, powerful, and of agreeable quality, with an absence of reediness; the articulation is rapid, and the touch very good. They appear to us to be the best substitute for a pipe organ.

BRINLEY RICHARDS.

RICHARD REDHEAD.

HENRY W. GOODBAN.

Consequently have always entertained the opinion that Mason and Hamlin's Cabinet Organs are of the very best class of that description of Instrument. The tone is equal and very elastic. Those Instruments that are supplied with pedals give the amateur every opportunity of becoming acquainted with the grand music of Ecclesiastic Psalm.

Believe me, Gentlemen, yours faithfully,

J. L. HATTON.

To Messrs. Metzler and Co., Great Marlborough-street.

Prices Twenty to Two Hundred Guineas.

LISTS POST FREE ON APPLICATION.

METZLER AND CO.,

37, GREAT MARLBOROUGH STREET, LONDON, W.

Published by ARTHUR MIAIL, at No. 18, Bouvier Street, London; and Printed by ROBERT KINGSTON BURR, Wine Office Court, Fleet Street, London. Wednesday, June 26, 1872.